GALEN'S Art of Physick:

Wherein is laid down,

1. *A Description of Bodies, Healthful, Unhealthful, and Neutral.*

2. *Signs of good and bad Constitutions.*

3. *Signs of the* { Brain, Heart, Liver, Testicles, Temperature, Lungs, Stomach, &c. } *being too* { Hot, Cold, Dry, Moist, Hot and dry, Hot and moist, Cold and dry, Cold and moist. }

4. *Signs and Causes of Sickness.*

With many other excellent things, the Particulars of which, the Table of Chapters will specifie.

Translated into English, and largely Commented on Together with convenient Medicines for al particular Distempers of the Parts, a Description of the Complexions, their Condition, and what Diet and Exercise is fittest for them.

By *Nich. Culpeper*, Gent. Student in Physick and Astrology.

Nosce teipsum.

LONDON,
Printed by *J. Streater* and are to be sold by *J. Wright* at the Globe in *Little Britain*. 1671.

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TO THE
READER.

Courteous Reader,

IT was a most excellent Truth, that spoken of the Truth it self, Mat. 24. 12. Because Iniquities shall abound, the love of many shall wax cold: It was given by Christ, as one of the Signs and Tokens of the end of the world, and is most sadly verified, as we may see, if we be not blind as Moles, and feel if we be not altogether sinseless, in these our days; neither indeed, if we cast but our Eyes upon the Age we live in, can we expect better. It was most admirably deciphered by the Poet.

——De duro est ultima ferro,
Protinus irripuit venæ pejoris in ævum
Omne nefas: fugêre pudor, verumq; fidesq;
In quorum subiêre locum, fraudesq; doliq;
Insidiæque, & vis, & amor sceleratus habendi.

The Improvement of Knowledge is a rich Jewel, and to be esteemed in the highest place by all men, especially by Physitians, who heretofore thought it their Glory to instruct others in matters belonging to their own health; they believ'd they were not born for themselves alone; Such

was that famous man, whom the world is so much beholding, and indebted, to PARACELSUS, whose Name shall ever be dear to Posterity.

This Art of Physick, the Basis of this Book, we are beholding to the Learned for the preservation of. And as I have taken pains to communicate them in English, so I shall give you my Reasons thereof, and what past thereat, you may find in this short Treatise.

1. The works of God are common for every one to view, and for every one to receive benefit by, and it is a sin in man to impropriate what God hath left common. If God have left the Medicine common, who gave man commission to impropriate or hide the Vertues.

2. The Elements though disagreeing amongst themselves, are maintained, by Unity, Concord, and Harmony, & what Harmony can there be in humane society where the Vertues of Medicines, or Art of Physick is concealed.

3. Want of communication hath bred this discord in Physitians themselves, that is, for want of speculation makes them Slaves to Tradition, and Tradition is the Father of Errors; Pride sets every one searching after Arguments to maintain his Opinion, and those Arguments are drawn neither from Reason nor Experience, but old Authors, or at best such as lived in different Climates; whereas if the Knowledge of Physick were communicated openly, Physitians themselves would be able to give a reason of what they do, and vertifie it by experience when they have done.

4. Hiding the grounds of Physick is the Reason People take so much preposterous Physick as they do, and the cause of the Diseases and Infirmities they bring upon themselves and others that way, for had they the true Rules of Physick they would never practice false ones.

5. Hiding

5. Hiding the Grounds of Phyſick murders all ſuch poor wretches as die either through want of an able Phyſitian near, or through want of Knowledge of ſuch Medicines as grow near them, or for want of Knowledge of the true Method of Phyſick, that thereby they may know what their Diſeaſe is.

Laſtly, All the Grecian Phyſitians brought their cures once a year into the Temple of Æſculapius and there regeſtred them to publick view, that every one might ſee what they had done, and how they did it, whereby they knew not onely how to Cure themſelves when their Diſeaſe was light, but where to find an able Phyſitian when the Diſeaſe was difficult.

I come now to the Work in hand which I preſent to the world as a Primmer to learn Phyſick by, and deſire him that deſires to ſtudy Phyſick to begin at it, for it contains the firſt Rudiments of the Art; It is the laſt thing that ever Galen wrote, and contains the Epitome of all the reſt of his large Writings, and I hope ſhall loſe nothing by my Comment on it, what I have added was only to bring his Theory into a part of a Practick. By ſtudying it, as little as it is thou maiſt come to learn a great part of thy ſelf. And if thou deſireſt to underſtand Phyſick, read over Riolanus and Veſlingus Anatomies; and Riverius Practice of Phyſick. Be ſtudious in them, and I aſſure thee thou ſhalt gain much knowledge thereby.

Nich. Culpeper.

Galens Art OF PHYSICK.

Proœmium. CHAP. I.

ALL the Order and Method of *Physick*, so far as concerns Order, may be reduced to these three Heads.

1. *The First consists in Notion, which is done by Resolution.*

2. *The Second consists in Composition of those things which are found out by this Resolution.* And,

3. *The Third of the Dissolution of Definition.*

The Third contains not onely the Dissolution of Definition, or defining Diseases, but also an explication, Resolution, Division, Explanation or Exposition upon them, & this is the Basis of our Work at this time: and indeed this lays down the Way and Order to the whole Practice of Physick, and truly excels the other two, as much as the Light of the Sun doth the Light of

the Moon, and we have drawn it into a very short compendium, that so we may benefit your Judgment, and not burden your Memory, we have divided it into an hundred Chapters, whereof this is the first, each of the rest contain easie Rules of Definition; yea, so easie that a Child of seven years old may understand them, and so short that they will not be burdensom to the weakest Memory, and although some of the Chapters be very short, yet they contain very necessary Rules distinct from the rest, and he knows nothing that knows not this, *That Order and Method help the Memory much.* But put all the Chapters together, and they compleatly contain the Definition and Explanation of the whole Art; for from these do all Diseases arise, and in these doth the very Essence of Physick consist. As for the contemplative part of Physick that hath been largely performed by us in many Treatises, which any that pleaseth may make use of. We now come to the matter it self, onely we desire you to take notice, that these Heads are more largely discoursed of here and there in other of our Treatises, only we drew them up here in this form to satisfie the desires and inform the Judgments of such as intend to study Physick.

CHAP. II.

What Medicine is.

MEdicine is the Knowledge of things healthful, not healthful, and Neutral.

This Definition is nothing else than as if you should say, Medicine is the Knowledge of things belonging to the Sick, 'tis not one whit more nor less.

The

The Name of the Science which is (Medicine) is common, and can in no wiſe be taken in a proper ſence: but things healthful, unhealthful, and neutral carry each of them a threefold ſignification, *viz.* As a Body as a Cauſe, and as a Sign. For,

1. A Body which naturally is apt to live in health, and a Cauſe which is able to effect this, and to preſerve it being effected, and a Sign which is able to ſhew and indicate which way this is to be done, all theſe the Grecians cuſtomarily call things healthful.

2. The body ſurprized and ſeized by a Diſeaſe, the Cauſe, which cauſeth and continueth this Diſeaſe, and the Indications or Signs which give teſtimony what this Diſeaſe is, they alſo term things unhealthfull.

3. In things Neutral they are guided by the ſame Rules, of which we ſhall ſpeak more in the Third and Sixth Chapters.

And here we muſt alſo make a difference between Science and Action; or if you will, between the Theorical, and practical part of Medicine. For,

1. The Theory regards firſt the Cauſe of things Healthful, then of things Unhealthful; Laſtly, of things Neutral: After this of Bodies, firſt Healthful, then Unhealthful, and in the laſt place Neutrals; and it walks by the ſame Rules in Signs or Indications.

But,

2. In actions or Practice, The Knowledge of the Body is the firſt thing which is minded, and this is found out by the Signs, and the laſt ſearch (in reſpect of time) is after the Cauſe.

CHAP. 3.

How many several ways, A Cause may be said to effect, a Sign to give Indication, and a Body to receive.

BUt seeing that a Cause may be said to effect, a Sign to give Indication, and a Body receive two ways.

1. Simply.
2. According to time.

We must know that the Art of Medicine comprehends them both: Simply they do it two ways, *viz.* Always, and for the most part, both these the Art of Medicine handles.

But as for things Neutral they are to be considered, both in respect of Body, Cause, and Sign, and in those, both Simply, and according to time, under a threefold Consideration, and the Reason is, because things Neutral partake of Contraries, sometimes of one, sometimes of the other, and sometimes of both together, and this last is two-fold, for sometimes it participates of contraries equally, sometimes of one more than another.

There is in all this Definition, if we diligently heed the words, a certain doubtfulness or ambiguity, which knot ought to be unlooſed, that so all things may be made clear, and we may not seem instead of teaching people to lead them into ignorance (as the Colledg of Physitians doth) and that we may so do, we will divide the business, and speak of them all particularly.

We

We told you Medicine was the exact Knowledge of things Healthful, Unhealthful, and Neutral; and each of these to be considered as a Body, as a Sign, as a Cause; we shall now addresse our selves to handle,

1. Such Bodies as are Healthful, Unhealthful, and Neutral.

2. Such Signs as are Healthful, Unhealthful, and Neutral.

3. Such Causes as are Healthful, Unhealthful, and Neutral.

In all these we shall be both as brief, and withal as plain as we can.

CHAP. 4.

Of Healthful Bodies.

1. A Body is simply said to be Healthful when it is in good natural temper, when the seven Natural things, *Viz.* Spirits, Elements, Complexions, Humours, Members, Vertues, Operations keep a good decorum, then is a Body simply said to be in Health.

2. A Body in Health according to time, is taken not according to the Neutral inclination of the Body, as the former was, but when it is in such a Natural temper, as we shewed before, only for the time being, the former is proper to the Body, this but accidental. Thus *Galen.*

Culpepers Comment.

I shall here explain a little *Galens* meaning in those words of his; *Seven Natural things.*

1. *Spirit*, Taken in a Physical sence, is an airy sub-

ſtance, very ſubtil and quick, diſperſed throughout the Body, from the Brain, Heart, and Liver, by the Nerves, Arteries, and Veins, by which the powers of the Body are ſtirred up to perform their Office and Operation.

2. An Element, is a Body pure, ſimple, unmixed, from which all Natural things have their Original, they are held to be in number four, Fire, Air, Water, Earth; their Operations are, Active as heat and cold; Paſſive as drineſs and moiſture.

3. Complexions are the Operations of theſe Elements upon Mans Body, as when Fire prevails, the body is Chollerick, when the Air he is Sanguine, when the Water he is Flegmatick, when the Earth he is Melancholly.

4. Humours are,

1. *Choller, whoſe Receptacle is the Gall.*
2. *Blood, whoſe Seat is the Liver.*
3. *Flegm, placed in the Lungs.*
4. *Melancholly, which keeps his Court in the Spleen.*

Thus you ſee how Elements, Complexions and Humours are ſubſervient the one to other, even as the Spirit, Soul, and Body are (if we may reaſon à *minore ad majus*) in the Miſrocoſm.

5. Members or Limbs, are Simple or Compound, Principal or Subſervient.

Firſt, Simple Members are,

1. *Bones.*
2. *Cartilages.*
3. *Ligaments.*
4. *Veins.*
5. *Arteries.*
6. *Nerves.*
7. *Tendons.*

7. *Tendons.*
8. *Panicles.*
9. *Fat.*
10. *Flesh.*
11. *Skin.*

Secondly, Compound Members are,

1. *Head.*
2. *Heart.*
3. *Liver.*
4. *Lungs.*
5. *Legs.*
6. *Arms.*
7. *Hands.*

Thirdly, Principal Members are,

1. *Brain.*
2. *Heart.*
3. *Liver.*
4. *Testicles.*

Fourthly, Members Subservient are,

1. *Nerves to carry the Animal Spirit.*
2. *Arteries to carry the Vital Spirit,*
3. *Veins to carry the Natural Spirit.*
4. *Spermatick Vessels to carry the progreative Spirit.*

6. Virtues, are that whereby these act the body, and they are Vital, Natural, and Animal, I forbear writing of them, there being a Treatise of them, *Astrologo-Physically* handled by me already at the latter end of my *Ephemeris* for 1651.

7. Operations of these upon the Body of man are,

First, The Animal Virtue causeth,

1. *Imagination, Apprehension, Fancy, Opinion, Consent, &c. in the two former Ventricles of the Brain. Judgment, Estem, Reason, Resolution, Dis-*

posing, Discerning, in the middle Ventricle of the Brain.

3. *Calling to mind what is to come, Remembrance of what is past, in the hinder Ventricle of the Brain.*

Secondly, The Vital Virtue moveth,

1. *Joy, Hope, Mirth, Singing, by dilating the Heart.*
2. *Sadness, Sorrow, Fear, Sighing, &c. by compressing the Heart.*

Thirdly, The Natural Virtue,

1. *Altereth Food into Chyle, Chyle into Blood and Humors, Blood into flesh.*
2. *Joyneth, formeth, ingendreth, encreaseth, and nourisheth the Body of man.*

And now you see what *Galen* intends by a Healthful Body, namely, such an one where all these keep a good and orderly decorum.

CHAP. 5.

Of a Body Unhealthful.

A Body is simply unhealthful which is born mutilated by Nature, as wanting some Members, or some Operations or sences, that is not perfect in respect of those Seven Natural things before mentioned, as that cannot See, Hear, or Smell, or is a Fool, *&c.*

2. According to time a Body is unhealthful that is at present sick in Body, or distemper'd in mind, or his Body broken or bruised in any part of it, whether internal

nal or external, that hath an accidental distemper in any of the seven Natural things.

This is so cleer it needs no comment.

CHAP. 6.

Of a Body Neutral.

THis, as we told you before, carries a threefold signification.

1. As things partake of either extremity swerving from the Rules of Healthfulness.

2. As they partake of both of them together equally.

3. As sometimes the one exceeds, sometimes the other in respect of time.

1. Taken in the first Sence, it is an exquisite medium between healthful and unhealthful Bodies; And that,

First, Naturally or Simply, as many people are born of unhealthful or sickly Constitutions, so that the Nativity as a cause produceth such an effect in every age.

Secondly, According to time, when the body is neither perfectly in Health, nor yet sick, such a one as the proverb saith, *Is neither sick enough to lie in Bed, nor well enough to follow his Imployment.*

2. Taken in the Second Sence, A Neutral Body is such a Body as partakes of diverse contrary qualities, either in one part of the Body or in diverse; when there is an opposition between them, and this concerns either the Formation of the Body or the Endowments of the mind, or temperature of the parts, when one contrary appears

appears healthful, the other unhealthful, and this also

1. As it appears generally in all the ages of his life.
2. As it appears but particularly at some certain times.

3. Taken in the third Sence, It is when the ages of a mans Life, differ in respect of Health and Sickness, as a man may be healthful in his Childhood, and unhealthful in his Youth; and the contrary, *viz.* sickly in his Infancie, and healthful in Youth, *&c.*

Culpepers Comment.

The first of these needs no explanation, the other two are something obscure, as in the second *Galen* saith, a man may partake of contrary qualities in the formation of the Body, *viz.* A man may have a Head too big and feet as much too little, a man may have a Nose exceeding the common bigness, and Eyes as much less than the common proportion, and the like.

2. In the endowments of mind, as thus, A man may have a very good Apprehension, yet a bad Memory; a man may have very good Judgment in ordering a Battle, and yet be a Coward.

3. In the temperature of the parts, the Liver may be too hot, and yet the Brain too cold, you may understand the rest by these Examples which are sufficient to explain *Galens* meaning.

To the third, When the ages of a mans Life differ in respect of health and sickness saith *Galen*, which is no more than thus, to give you one Example, A Childs Body or any part thereof may be too hot, by reason of sucking a chollerick Woman, in youth, either the whole Body, or the same part of it may be too cold, imagine the Liver, Brain, or the like, it may be too hot in Manhood, too cold in Age, or the contrary to these.

Thus much for Bodies, we come now to unfold the Signes.

CHAP.

CHAP. 7.

Of Signs.

OF these some indicate present health, others proclaim health to come, a third sort put us in mind of health past.

In the same manner likewise some unhealthful Signs shew present Sickness, others give fair warning that sickness is coming, other indications call to our remembrance the sickness past.

Imagine the like by Neutrals, some shew a present Neutral condition, foreshew it coming, call it to mind being past, and shew a disposition as well healthful as sickly.

The use of the First and Second of these is admirable, the last is not so absolutely useful.

And thus have we shewed you what Signs are, we come to treat of them particularly.

CHAP. 8.

Signs of a very good Constitution.

OF these some are deduced from the Reason or Essential Cause thereto, or from necessary consequence which follow such operations, and cases, of which the first are called Essential the other Accidental.

Such as are Essentially of good Constitution, are such in whose Bodies, heat, coldness, driness and moisture are equally tempered; the Instruments of the Body

Bodie are composed in every part of due bigness, number, place, and Formation.

Culpeper.

I shall here for the benefit of young Students intermix my Comment with the Text.

Whereas *Galen* saith, a good Constitution consists of heat, cold, dryness, and moisture, equally tempered, you must not imagine they are so all over the Body, but according to place, for the Heart is and should be hotter than the Brain, &c. but each part exceeds not its due proportion in these, the Brain is not hotter, colder, drier, nor moister than it should be, judge so by the Heart, Liver, &c. and believe me such a man is a rare Bird to find, almost as rare as a *Phœnix*.

Galen.

As for the exteriour parts, in respect of softness and hardness they keep a mean, as also in respect of roughness and smoothness, and as the external parts of the Body recede not from beauty, so the Endowments of the mind differ from Vertue and Honesty as little as may be.

Culpeper.

Usually you shall find it true, that the handsomest Bodies have none of the worst conditions, nay always if heat, cold, dryness, and moisture be any thing equally commixed (although all the complexions are naught being corrupted by *Adams* fall, yet I say) the one if they be any thing equally commixed, sets a stop to the violent swing of the other, but if you take *Galens* Virtue and Honesty here for Grace, that is the free Gift of God, and no wayes coming by complexion. It is noted of *Titus Vespasian* that for Natural Endowments he was the Paragon of his time, and as it were the darling of Nature, this was the equality of his temper,

per, but he was a great persecutor of the Saints, because God denied him Grace, you by this may discern the difference between them.

Galen.

Temperature is appropriated especially to the Similar Parts, Number, Formation, Magnitude, and Scituation to the Instrumental Parts, unity and community to them both.

Culpeper.

Similar Parts are those which before in the Fourth Chapter we called Simple, Instrumental are those which there and then we called Compound.

Galen.

Also the Vices or Failings in Unhealthful Bodies are of the same kinds, and the Bound or Limit which distinguisheth them is a sensible hurt of the operations; and although Bodies, of the best Constitution are now and then deficient, yet because it remains but a while, nor troubles the senses much, they are notwithstanding to be numbred amongst healthful Bodies, we must then distinguish between the operations either much or little hurt, because Nature is able not only to hold up its head against, but also to vanquish the one, but it lieth down to the other.

Unhealthful Bodies, then are known by this, that the Operations are overcome, and lose their vigour and activity by any cause causing a Disease.

In the middle between these two are Neutrals placed, and yet they have some Latitude also.

The Latitude of Health is divided into three parts, and although the Zodiack hath but two sorts of Latitude, Health hath three,

1. *Healthful Bodies have some Latitude.*
2. *Unhealthful Bodies have another.*
3. *Natural Bodies a third.*

In

In all such as are great are easily discerned, such as are small not so easily, the weaker the Operations are in the Hurt, the harder is the Hurt to be discerned, as an infirmity in feeling is not so easily discerned as one in the sight, because the Sence is less noble.

Thus have we spoken of healthful Bodies only in the general, the other two we shall speak of severally, specially, and particularly, but first of all we will divide them into parts.

CHAP. 9.

How many the differences of the Parts are.

THe Universal differences of parts are four, because some are Principals, others take their Original from these Principals, some parts of the Body are without any government at all; The Principals are such as have their Power ingrafted in them by Nature, as the Brain, Heart, Liver, Testicles: others have their Original and Power from these, as the Nerves from the Brain, as also the Marrow of the Back, the Arteries from the Heart, the Veins from the Liver, the Seminal Vessels from the Testicles; some are governed by themselves alone, as Ligaments, Cartilages, *Membrana* &c. and some have only Generation but no Government at all as Hair and Nails. These are the Differences of Parts against which at this time the Translator is not minded to be critical.

Chap.

CHAP. 10.
Of the Signs of the Brain.

OF the Indications of the several Tempers of the Brain we shall speak hereafter, but there are five several things which shew the Nature of it.

1. *The Disposition of the whole Head.*
2. *The Vertues and Vices of the sensible Operations.*
3. *The Vertues and Vices of Actual Operations.*
4. *The Vertues and Vices of those things which hold the Principality.*
5. *The alteration of such things as are outwards.*

The Disposition of the whole Head is known,

1. *From the Bigness of it.*
2. *From the Figure of it.*
3. *From the Hair.*

CHAP. 11.
Of the Bigness and Smalness of the Head.

A Very small Head is a proper Indication of a vicious Brain, and yet a great Head doth not necessarily declare a strong Brain; If there be not capacity enough in the Skull to hold the Brain, or a sufficient quantity of Brain, the Man must needs be a Fool, but yet it no wise follows, that because the Brain is much therefore it should be good, that's an absolute *non-sequitur.*

We must then distinguish it thus,

1. *from the form of the Head it self.*
2. *From the Parts arising from the Head.*

First,

First, From the form of the Head it self, the roundest the Head is, and the more spherical, it only being a little depressed on both sides (for of necessity the fore and hinder part must stick out a little) gives argument of a strong and healthful Brain.

Culpeper.

I suppose *Galen* means strong in respect of Health not in respect of Wit or Understanding, he that hath such a round Head as *Galen* talks of, is not so subject to Diseases in the Head as another man is, but we see many sickly men have better wits than many healthful; and so such as have long Heads to be as wise as such as have round.

Galen.

If the hinder part of the Head, that which sticks out be diminished, look upon the Nerves, the Neck, and the Bones, for if they be according to Nature, the fault is in defect of Matter not of Vertue, but if they be not as they should be also, the very principal is debilitated, the Brain it self is weak; and this you shall seldom find fail: indeed the Head neatly fashioned shews a strong Brain.

Also the part arising or sticking out on the forehead, is to be heeded, and their bigness and smalness, and the sences there placed, *Viz.* Seeing, tasting, Smelling, these arising from the principal, attest the Vertue or Vice of the Principal, from which they arise, *Viz.* The Brain.

Culpeper.

I am not altogether of *Galens* opinion in this, yet will I not be critical in it till I have more experience in the thing, the old Proverb is, and 'tis a good one, *De mortuis nil nisi bonum*, Speak nothing but good of them that are dead.

CHAP. 12.

Of such Operations as have obtained the Principality.

THe Virtues and Vices of Principal Operations shew the Virtues and Vices of the Principals themselves: I call them Principal Operations which come from the Principals alone without a Medium; a subtil wit shews a good substance of the Brain, a dull wit shews the Brain to be too thick; a ready Apprehension, a sound Judgment, a stable and firm Memory, shews a good Brain; dulness of Apprehension, apish Judgment, and Forgetfulness, shew a bad Brain, fickleness in Opinion, shews a hot Brain, stability in Opinion shews a cold Brain.

And yet here are two sorts of Indications which I think I have passed by, though I promised them in the beginning, the one of which concerns Natural Operations, the other things without, we shall speak of them hereafter.

Culpeper. This Chapter, although very short, yet in my Opinion very pithy, I shall but add a little to honest *Galen* in it; he tells you, *That a good Judgment, a nimble Apprehension, and a retentive Memory, argue a good Brain.* They do so, yet in few men shall you find all three of them excellent; then consider, the Apprehension lies in the fore-part of the Brain, and that's the reason rubbing the Fore-head quickens the Apprehension; Judgment lies in the middle, and Memory in the hinder part of the Brain: then do but consider which of

these three is weakest, which strongest in you, and you may know which part of your Brain is weakest, and which strongest.

CHAP. 13.

Signs of a good temper of the Brain.

IF the Brain have obtained a good temper of the four first Qualities, *Viz.* Heat, Cold, Driness, and Moisture, the Operations thereof are always moderate, and seldom exceed the golden mean, the excrements which it voids by the Mouth, Nose, Ears, or Eyes, are moderate. It is not very subject to be hurt by external Heat, Coldness, Driness, or Moisture, for if the temper within be good, it keeps external Distempers from harbouring there. The hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when men; they curl something, but not much, neither are they easily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but also to the Region Men live in, and also to the temperature of the Humours without the Skull.

Culpeper. I like a man that is not ashamed to call in his errors as *Galen* here doth, and not daub over the old ones with a Plaister of new ones as our Colledg did in mending their Dispensatory; indeed *Galen* is in the truth, divers Regions give divers colours of Hair usually, as most Welch-men have light or yellow Hair, most Spaniards black; also the temperature of the Brain alters not the Hair at all, unless by accident, as it heats or cools the adjacent parts, but the humours without the Skull: And that's the reason in great Surfets usually the

the Hair comes off, and every one that knows any thing, knows that the Liver is the Principal part afflicted in a Surfet.

CHAP. 14.

Signs of a hot Brain.

Signs of a hot Brain beſides thoſe we named before, are, the Fore-head looks reddiſh, and it feels hot, the Veins on the white of the Eyes appear plain and red, the Hair is hard and curling, they are ſoon bald, and the hotter the Brain is, the ſooner they are bald, the excrements which come from the Mouth, Noſe, Ears, and Eyes, are but few, and thoſe few argue drought, their Head is filled (eſpecially ſuch as keep no regular diet) with unconcocted excrements: hot Meats and Drinks, hot air and hot ſmells, cauſe Head-ach, they ſleep but little, and that little is very unquiet.

Culpeper. Such whoſe Brain is too hot are almoſt continually troubled with Head-ach, Dreams of fighting and quarrelling, their apprehenſion is exceeding quick, and their ſmell good: when you find theſe Symptoms in one that is troubled with Head-ach, cool the Brain.

CHAP. 15.

Signs of a cold Brain.

THe Indications of a Brain which is colder than it ought to be, are very many, excrements appear in their proper places, which we ſhewed before, the hair is black, ſoft, ſmooth, and not curling; it is a long time after the Child is born before the Hair grow, they being evilly nouriſhed at beginning, ſuch are eaſily offended by cold Cauſes, and being ſo offended are troubled with heavineſs in the Head, and diſtillations from it, their Face is pale, neither is their Fore-head hot, their Veins in their Eyes are not ſeen in the leaſt, they are dull-witted, and mightily given to ſleep.

CHAP. 16.

Signs of a dry Brain.

THe Indications of a dry Brain are very few ſuperfluities, acuteneſs of wit and ſences, they watch much, their Hair is hard and rugged, yet quickly grows, it curls, yet are they ſoon bald.

CHAP. 17.

Indications of a Moist Brain.

THe Signs of a Brain that is moister than it should be are plain, hair no wayes curling, plain and soft, they never are Bald, their Wits are dull and stupid, never able to get the Philosophers Stone, their Sences are not good, many excrements flow from the Head, they have tears at will, much and deep sleep.

These are the Signs of a simple distemper of the Brain.

CHAP. 18.

Signs of a hot and dry Brain.

OF Compound Distempers, we shall first give the Indication of a hot and dry brain, in which Distemper but very few superfluities of the Brain are voided, for there are but few to void, they have excellent quick and nimble Wits, they watch much, their Sences are good, their Hair grows soon in youth, yet are not they subject to be bald, their Hair curles, their Forehead appears red in colour and in feeling.

Culpeper. I am of Opinion that simple distempers seldom distemper the brain, not because they are not offensive, but because they never go alone, and my reason is because they are Compounded in every Ele-

ment; as the fire is not onely hot, but also dry, the water not onely cold, but also moist, and that's the reason I gave you not any comment upon the Simple distempers; to proceed,

A hot and dry distemper of the Brain usually causeth continual Headaches, and the more it exceeds the golden Mean in heat and drineſs, the greater is the pain, as for the curling of the Hair, and baldneſs which *Galen* ſpeaks of, I find they do not alwayes happen true; for *Aries*, which is a hot Sign, gives thick Hair, and never baldneſs, unleſs Sol be in it, if it do then; but for Remedies of ſuch a diſtemper of the Brain, uſe Fumitory, Willow Leaves, Lettice, Hops, Water Lillies, white Poppy Seeds, Roſes, Violet leaves and Flowers, Strawberry Leaves, the Seeds, or Endive, Succory, Musk-Millions, and pompions, you may uſe them which way you pleaſe; they are all harmleſs.

Alſo if the pain be extream and if ſleep fly from you, take two grains of *Laudanum Londinenſe*, at a night going to bed.

How to make the Medicine, ſee my *Diſpenſatory*.

CHAP. 19.

Signs of a hot and moiſt Brain.

IF Moiſture be joyned to Heat, and both of them ſurpaſs the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples ſeem great, the excrements of the Head are many, yet ſeem well concocted, all hot things whether taken inwardly, or applied

plied outwardly, cauſe them to have a ſtretching di-
ſtention and heavineſs in their Head, if you moiſten
their Heads, they void excrement the more, they are
perpetually troubled with pains in the Head when the
wind is South, the North wind eaſeth them, they
cannot keep themſelves awake, neither can they ſleep
quietly, but are moleſted with Dreams, and trou-
bled with fooliſh imaginations, ſo that many times
they think they ſee the things they ſee not, and hear
the things they hear not, eſpecially if the Brain of-
fend more in heat than it doth in moiſture, onely re-
member the Indications of a ſimple diſtemper, and ſo
may you with eaſe find out which qualitie moſt a-
bounds, for if the heat be much, and the moiſture
little, moſt Signs of heat appear, but if the moi-
ſture abounds much, and the heat be but little pec-
cant, moſt Signs of moiſture appear.

Culpeper. *Galen* could not have made a more lively
Deſcription of this evil, if he had been in a Mans
Head, that had it with a Candle and a Lanthorn. I
ſhall add this,

1. This Infirmity is alwayes accompanied with
wind which ſometimes proceeds from the *Hipochon-*
dria or Region of the Spleen, and then the Imagina-
tions are dreadful, but no pain nor diſtention troubles
the Head in the day time, neither are the Veins of
the Temples ſwollen: this uſually comes by drink-
ing, let them take away the cauſe and the effect will
ceaſe; for it is not my task to ſpeak of the Spleen at
this time.

2. If the Diſeaſe be inherent to the Brain, as here
Galen deſcribes it, bleeding is a very good Remedy,
if the ſeaſon of the year &c. permit; alſo becauſe
wind alwayes accompanies it, the Roots of Parſley,

the Roots and Leaves of Fennel, Mugwort, Plantane, Vervain, and Willow Leaves, are good Medicines, they may boyl them in Water and drink the Decoction.

I have very often known Plantane Roots alone, being eaten as People eat Apples, help this Infirmity, when nothing else would, and therefore Gentlewomen might do well to keep some of them candied with Sugar continually in their Houses, for their own benefit and their poor Neighbours.

CHAP. 20.

Signs of a cold and dry Brain.

IF a distemper of cold and driness afflict the Brain, the Face is cold in feeling, livid, swarthy and discoloured to the Eye, you can see no Veins in their Eyes, and their Head is easily afflicted both by cold and cold things; the temper of their Brain and Head is very unequal, for sometimes their Heads are light, and excrements flow thence moderately, sometimes they are exceedingly troubled with heavinesse of their Heads, and they are troubled with Distillations from the Brain, upon every light and slight occasion, alwayes remembring the former rule given, regard the Signs of the Simple distempers, so may you know whether coldnes or driness most super-abound.

Culpeper. Such whose Brains are cold and dry, have admirable Memories, and are fantastick in their actions, fearful, and think every thing they do, whether it be Meat or Drink, or Exercise of Body, doth them harm, they sleep very badly &c.

A Cup

A Cup of ſtrong Beer with Nutmeg and Suger is an excellent mornings draught for Such People; for although I would have ſuch as have their Brains too hot and moiſt, fly from ſtrong Beer and Wine as faſt as from a Dragon, yet is it exceeding good for theſe.

Medicines proper for them, are Conſerves of Roſes, of Borrage, and Bugloſs, *Confectio Alchermes*.

For Simples, Borrage, Bugloſs, Marſh Mallows, Mallows, Vervain, Violet Leaves and Flowers, Strawberry Leaves, Betony, Sage, Fumitory, Hops, &c.

CHAP. 21.

Signs of a Cold and moiſt Brain.

THe Brain afflicted with cold and moiſt diſtempers, moves a man to an inexpugnable deſire of ſleep, and when he is awake, his Brain is ſo muddy, and his Senſes ſo dull, that he can do nothing that will get him honor here, nor make him famous another day, the excrements that flow from his Brain are abundance, he ſeldom goes without a ſnotty Noſe, his Head is full, though not of Wit, and heavy, and is moſt afflicted in cold and moiſt weather.

Culpeper. Such people are very ſubject to Lethargies, Coma, Carus, and other Diſeaſes of the Head that proceed of coldneſs and moiſture.

For Cure, Juniper Berries are excellent to eat, ten or twelve of them every morning faſting; as alſo Betony, Chamomil, Peony Roots and Seeds, Calaminth, Fennel, ſweet Marjoram, Penyroial, Mother of Time, &c.

Chap.

CHAP. 22.

Of the Sences.

MAny have their Sences in Vigor when they are young, and void of all blemish, and yet in age they soon decay, as you shall see the Sight of some people decay by that time they are twenty or twenty four years of age, and therefore 'tis true enough, that the Brain first declares age is coming, as usually appears by the Hair of the Head,

CHAP 23.

Of the Eyes.

THe general mention we shall make of the Eyes are but short.

When the Eyes being touched are manifest hot, very quick and swift in motion; when men, whose Eyes are afflicted, stare nimbly about, and seldom hold their Eyes still when the Veins in the Eyes are large and red, the Eyes are afflicted by heat.

If the distemper of the Eyes arise from cold, the Signs are contrary to these. When they are offended by moisture, they are alwayes full of moisture, and the party weeps against his will, but if by driness, they appear hard and dry, in all.

They must be helped by a moderate use of things contrary to the Humor offending, I say moderate, because of their tenderness, which endures no violent Medicines.

Culpeper, 1. If the Eyes be afflicted by heat, 'tis no matter whether drineſs or moiſture accompany it, as one of them alwayes doth, I commend unto you the diſtilled Water of Looſ-ſtrife (you may find the Deſcription of it and the place where it grows, in my *Engliſh Phyſitian*) to waſh your Eyes with.

2. If it come of cold, Eyebright-water is better.

3. If Cataracts, Pin and Web, or the like, grow over the Sight, do not go about to eat it off with corroding Medicines, as the Dunſical Practice of ſome Phyſicians is; for take notice that the Film which offendeth, is not of a thickneſs in all places, and then your Mother-wit will teach you, that you may eat aſunder the Tunicle of the Eye in one place, before you have eat away the Film offending in another: therefore in ſuch Caſes, make an Oyntment with Celendine (otherwiſe called Sullendine) and Hogs Greaſe, or an Oyl with the ſame Herb, and Sallet Oyl, and anoint your Diſeaſed Eye with it.

Theſe ſpecial Rules you ſhall not twice in your Age find to fail, therefore eſteem them as Jewels.

CHAP. 24. *Of the Greatneſs of the Eyes.*

THe greatneſs of the Eyes where they are neatly compoſed, and the Sight ſtrong, ſhew abundance of well tempered ſubſtance, whereby they are formed, but if neatneſs of compoſure be wanting the ſubſtance indeed is much (and ſo there may be of a heap of dung) but it is not well tempered, and therefore the Sight is weak and the Eye not commendable.

Chap.

CHAP. 25.

Of Smalneſs of the Eyes.

SMalneſs of the Eyes, if they be neatly compoſed, and their Vertue operative, ſhews ('tis true) little ſubſtance, or ſcantineſs thereof, but that ſubſtance is well tempered, whereof the Eyes are formed; But if together with ſmalneſs they have an ill compoſure, and withal fail in their Operations, their ſubſtance is but little and that little is ſtark naught.

CHAP. 26.

Of the Colour of the Eyes.

AS concerning what belongs to the colour of the Eyes they are divided into gray and Black; Gray Eyes which are cleer, and abound not much with moiſture are an argument of a ſtrong Sight: Judge of black Eyes alſo by their clearneſs.

Culpeper. The black Spot in the midſt of the Eye is the Chriſtalin humor, in which the Viſive vertue reſides, that round about it, being of many colours, is called the Iris, or, in plain Engliſh, the Rain-bow, this indeed contains in it all colours, for if we had not all colours within our Eye, we could not diſcern them without, and that's the Reaſon, ſhutting our Eyes a little, makes us ſee the better becauſe it reflects, the Beams back to the Iris, where they are reenuited, there the cleerer you perceive the Iris to be, the ſtronger the Sight is, you ſhall never find this fail. I was once to ſatisfie my mind, where a Chirurgion diſſected

dissected the Eye of a Sheep and the Eye of a Cat, because we were willing to see what Reason might be given why the one could see better in the night than the other; The Reasons we found were these,

1. *The Christaline Humor of the Cats Eye was far clearer.*
2. *The Iris was much clearer.*
3. *The Optick Nerve also in the Cat (the difference between the bigness of the Beasts considered) was much bigger.*
4. *The Optick Nerve of the cat had two Originals at a great distance the one from the other, the one from the Cerebrum or brain, the other from the cerebellum or hinder part of the Brain.*

CHAP. 27.

Of Grayness and Blackness of the Eyes.

THe Eye is gray by reason of the greatness or splendor of the Chrystalline Humor, or else because it sticks out, or else because of the paucity and pureness of the Aqueal Humor; all these hapning together make a very grayt Eye, and as more or fewer of them happen, so the Eye is more or less gray.

A black Eye is caused either by the smalness of the Chrystalline Humor, or because it is deeply seated, or of the abundance of thickness of the Aqueal Humor, by all these, or some of these, it is more or less black.

The Aqueal Humor the more it is in quantity, and the thinner in quality, the moister are the Eyes, the thicker it is in quality, and the less in quantity, the drier are the Eyes.

As

As for the Chryſtalline Humor, the harder it is, the drier is the Eye, but the ſofter it is, the moiſter.

Culpeper. I am far enough from *Galens* Opinion in this, I cannot believe the Sight is ſtronger in gray Eyes than in black, but rather the contrary, neither am I of his Judgment of the Cauſes of the differences in colour; if you look upon the Microcoſm or Body of Man, I hold the Cauſe to be in the *Iris*; if you look upon the Macrocoſm or Book of the Creatures, we find fiery Signs ariſing at the Nativity, to give Hazel Eyes, which are thoſe he here calls black, and ſo doth either Luminary when they are in the Horoſcope, and I hope none is ſo Fool-ridden to ſay, the Luminaries ſtrong in the Aſcendent, can or do give weak Sights.

Again, I do not conceive the Aqueal Humor to be the Cauſe of the moiſtneſs of the Eye, the Aqueal Humor is an Exerement produced by the Vitreal or Glaſſy Humor, as it nouriſheth the Chryſtalline, and never ſtirs from its place to moiſten the other parts of the Eye, but rather the *Glandulæ* or Kernel ſeated in that corner of the Eye next the Noſe, which hold the tears, I ſuppoſe, moiſtens the Eye.

CHAP. 28.

Of the Temperature of the Heart.

WE come now to ſpeak of the Temperature of the Heart, but before we begin, take notice of this, That in every part, when we ſay it is Hotter or Colder, or Drier or Moiſter than it ought to be, we ſpeak it as proper to the Part we treat about, not comparatively with other Parts, for the coldeſt Temperature of

of the Heart which can be in a living Man, is hotter than the hotteſt Temperature the Brain is capable of ſuffering.

CHAP. 29.

Signs of the Heart overheated.

WHen the Heart is hotter than is fit or convenient for it to be, ſome Indications are inſeperable and proper, as deep breathing, ſwiftneſs of Pulſe, the man is bold and active, hot, furious, angry, and raſh. The Breaſt and upper-part of the belly is rough, uſually the heat of the *Heart* heats the whole Body, unleſs the Liver be very cold, and withſtand it; It dilates the Breaſt much, which always anſwers to its heat, unleſs the coldneſs of the Brain, which is deduced along the Back-bone, withſtand it; but if the Breaſt be very broad, and the Head very little, then you may be ſure the Heart is too hot, but if the Head be great and the Breaſt narrow, you may be certain the Breaſt is too cold; but if both be proportionable, 'tis a ſign neither of heat nor coldneſs of the Heart, you muſt look to other Signs.

CHAP. 30.

Signs of the Heart too cold.

IF the Heart be too cold, the Pulſes are leſs than Naturally they ought to be, and yet it doth not neceſſarily follow, that they ſhould be ſlower or more rare, the Breaſt

Breast is little, and the colder the Heart is, the less is the Breast, and the weaker the Pulse, the Man moves about his actions as though he dragged a Mill-stone after him, he is timerous and fearful, afraid of his own shadow, and hath no hairs upon his Breast: The difference in degree of coldness may be known by the greatness and smalness of these Symptons, and this Rule will serve throughout the Body.

CHAP. 31.

Signs of a dry Heart.

A Dry Heart makes a hard Pulse, the Man is not very prone to anger, but when you have angred him, you will have much ado to please him again; finally if the Heart be dry, so is all the Body, unless the Liver be very moist.

CHAP. 32.

Signs of a moist Heart.

THe Indications of moistness of the Heart, are softness of the Pulse, they are soon angry, and as soon pleased again, the whole Body is very moist unless the Liver be very dry.

Thus much for the temperature of the Heart according to the first qualities simply taken.

CHAP.

CHAP. 33.

Signs of a hot and dry Heart.

IF the Heart be oppreſſed with heat and drineſs, the Pulſes are great, hard, and ſwift, they fetch their Breath ſwiftly, and the ſwifter, if the breadth of the Breſt anſwer not equally by proportion to the heat of the Heart, their Breaſt is very rugged if they be ſick, but if it be natural to them, it is very hairy, they are full of action, haſty in all things, angry and Tyrannical.

Culpeper. Herbs Medicinal for ſuch as labour under this Infirmity, are, Borrage, Bugloſs, Sorrel, Woodſorrel, Lettice, Purſlain, *&c.* Theſe and Syrups or Conſerves made of them; alſo let ſuch drop four or five drops of Oyl of Vitriol, or Spirit of Salt in their Drinks, and ſhake it up and down before they drink it.

CHAP. 34.

Signs of a hot and moiſt Heart.

IF moiſture together with heat predominate at the Heart, the Mans Breaſt is not ſo rough nor hairy, they are quick enough to anger and Action, but not ſo cruel in their anger as if drineſs prevail, their Pulſe is great, ſoft, ſwift, and frequent: If the Breaſt be large they draw their Breath very deep, if narrow, very thick, and their expiration or letting out their Breath, is done with more ſwiftneſs than their inſpiration or drawing in ther Breath, ſuch Bodies are mighty ſubject to Diſeaſes of Putrefaction of humors.

Culpeper. Things Medicinal for ſuch, are Conſerves of red Roſes, Syrup of Violets, of Bawm and of Citron Pills, as alſo of the Juyce of Citrons and Lemmons, preſerved Citron Pills, *&c.*

As for Simples, Citron Seeds, Rue, Bawm, Angelica, Roots and Leaves, Violets; (above all, ſweating and bleeding may be commended in this infirmity) Harts-horn, Ivory, Scorzonera Roots, and Roots of Butter-Bur, *&c.*

CHAP. 35.

Signs of a cold and moiſt Heart.

INdications of the Heart when coldneſs with moiſture abounds, are, ſoftneſs of the Pulſe, Fearfulneſs of Mind, ſlowneſs of Body, he hath ſcarce Spirit enough to be angry, much leſs to fight; as for ſuch things as belong to the Breaſt, and the reſt of the Body, you may diſtinguiſh them as you were taught before.

Culpeper. Much exerciſe is very convenient for ſuch Bodies. I ſuppoſe there were but few troubled with this infirmity in the *Spartan* Commonwealth, in *Lycurgus* his time; Thraſhing, and cleaving Loggs is good Phyſick for them.

For Medicines, *Aromaticum Roſatum*, and *Aromaticum Caryophillatum*, *Confection Alchermes*, *Mithridate*, &c.

For Simples, Rue, Angelica Roots, Nutmegs, Cinnamon, Saffron, Marigold-Flowers, Bettony, Bawm, Elicampane, Roſemary Leaves and Flowers, *Cum multis aliis quæ nunc præſcribere longum eſt.*

CHAP.

CHAP. 36.

Signs of a cold and dry Heart.

THe Heart being cold and dry, renders the Pulſe hard and ſmall, yet reſpiration, if the ſmalneſs of the breaſt anſwer to the coldneſs of the heart, is moderate, if the breaſt be very broad, 'tis rare and ſlow, above all men theſe are leaſt prone to anger, but once anger them, and they will never care for you more, there is not one of an hundred of them that hath any hair of his breaſt.

Take this common Notion in all this we have written, or ſhall write concerning this Subject, That we, when we ſpeak of the Conditions of Men, ſpeak of them barely as they are Natural, and ingrafted in Man, not as they are amended by Philoſophy or Education.

Culpeper. Conſerves of Roſes, Borrage, Bugloſs, and Roſemary Flowers are very good for ſuch: as alſo Marigold Flowers, Saffron, green Walnuts preſerved, Juniper Berries, Bettony; Candied Citron Pills, &c.

CHAP. 37.

Signs of a hot Liver.

THe Indications of a hot Liver, are, bigneſs of the Veins, abundance of red Choler, *viz.* Choler adduſt, the Belly and Bowels are rough, and the Blood hot, alſo the whole Body is diſtempered with heat unleſs the coolneſs of the Heart hinder.

CHAP. 38.

Signs of a cold Liver.

THe coldneſs of the Liver is known by narrowneſs of the Veins, abundance of Flegm, the whole Conſtitution

ſtitution of the Body is cold, idle and lazy, unleſs the Heat be all the hotte, the Bowels and Belly, viz. The Region of them is ſmooth.

CHAP. 39.

Signs of a dry Liver.

A Dry Liver cauſeth thick Blood, and but a little of it; the Veins are hard, the whole Body is dry, and needs muſt, if the Liver that makes the Blood which nouriſheth it, be ſo.

CHAP. 40.

Signs of a moiſt Liver.

A Moiſt Liver gives abundance of Blood, but there is much water amongſt it, the Veins are ſoft, and ſo is all the Body unleſs the Heat of the Heart withſtand it.

Thus much for the qualities of the Liver conſidered as Simple by themſelves, and not commixed with one another.

CHAP. 41.

Signs of a hot and dry Liver.

THe Indications of the Liver when it is hotter and drier than it ought to be, are, The Bowels are rough, the Blood thick and dry, ſoundly peſtred with Choler, it is yellow Choler in youth, but black or adduſt Choler in age, the party is ſubject to dry Scabs, the Veins are large and hard, and although the heat of the Heart may withſtand the coldneſs of the Liver, yet cannot the moiſture of the Heart withſtand the drineſs of the Liver, for the drineſs of the Heart is ſooner overcome by the moiſture of the Liver, than the drineſs of the Liver by the moiſture of the Heart.

Culpeper. Herbs Medicinable are Liverwort, Strawberry and Violet *Leaves*, Raiſons of the Sun, Endive, Succory, Fumitory, Water-Lillies, Lettice, Purſlain, Night-ſhade, theſe or any of theſe, or others like them in operation, are excellent to boyl in clarified Whey in the Summer time.

Alſo the Compounds of them, Syrups or Conſerves made of them: as alſo Dandelyon, Scabious, Devils bit, Scurvy-graſs, Groundſel, Peach Leaves, Dyers Weed, Furs Flowers, &c.

CHAP. 42.

Signs of a Hot and Moiſt Liver.

IF the Liver be hot and moiſt; the Bowels are not ſo rough as when it is hot and dry, they abound exceedingly with Blood, their Veins are large, the habit of their Body hot and moiſt, unleſs the heat of the *Heart* ſpoil all.

If theſe two Qualities ſurpaſs the Bounds of Nature and Mediocrity, preſently comes a Diſeaſe of Puttefaction, of corrupt *Humors*, if moiſture abound more than heat: of aduſtion of Blood, if heat abound more than moiſture.

Culpeper.

This Temper of the *Liver* keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at leaſt ſuch as people call Complexion, comes from the Liver.

If the qualities of the *Liver* abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you ſhall be taught hereafter.

CHAP. 43.

Signs of a cold and moist Liver.

THe Indications of the Liver, colder and moister than it ought to be, gives smooth and slick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whole Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpeper's Comment.

Here you have the Description of a Flegmatick Complexion, wherein if you perceive Flegm exceed the due limits of reason, you may thus correct the cold and moist temper of the *Liver* that so it may breed better Blood.

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Translation of the *London Dispensatory*, of the last Edition) are very good for such a one to carry about him, and now and then to eat a little; also to drink a Decoction of Guajacum, with the like weight of Raisons of the Sun, especially if a Dropsie be feared, as often is upon such a distemper. For Simples you may use Cinnamon, Galanga, Agrimony, Harts-tongue, Maudlin, Wormwood: A draught of Wormwood Beer is a good Mornings Draught for such people, Water-cresses, Hyssop, Spicknard, Fennel, Origanum, Centaury, Betony, Chamomel, &c.

CHAP. 44.

Signs of a cold and dry Liver.

IF the Liver be too cold and dry, so is the Body also, because it is nourished by the Liver, the Veins are small, the Blood little, and the Body lean.

Culpeper.

Galen hence for a while, gives you Signs of the general Constitution of the Body, and I shall piece in with my might with him there; I added nothing here to his briefness for that cause.

If the Liver be colder and drier than it ought to be, the Body is Melancholly, and consuming, you may take this *Pro confesso*, in such a case you must proceed thus;

1. Eye the Spleen, for there must needs be a fault, either there, or a stopping in that Branch of the *Vena Porta*, which carries the Melancholly Juyce to it: you may strengthen and amend that with Calamint, Capers and Caper Bark, Tamaris and Tamaris Bark, Bettony, Wall-flowers, Wormwood, Dodder, Hartstongue, Epithimum; If you think the Spleen be too hot, use Endive, Succory, Lettice, and Liverwort.

2. Eye the Heart, for all Melancholly vapors afflict that especially, the way how to do it you have in the 36. Chapter.

3. Restore the consumed Flesh, and Snails are the best things that I know for it, for Man being made of the slime of the Earth, all slimy things restore his Na-

ture when it languiſheth, and therefore they play the wiſe man indeed, if a man may ſpeak by contraries, that firſt purg away the ſlime of the Snails before they uſe them.

CHAP. 45.

Signs of a hot, cold, moiſt, and dry Temperature of the Teſticles.

THe hotter the Teſticles are, the proner is the Man to Venery, the more Boys he gets, his Privities are ſoon Hairy, judg the clean contrary by a cold temperature of thoſe Parts; moiſture of the Teſticles makes much and watry Seed, but drineſs of thoſe Parts gives but little Seed and that little is dry.

CHAP. 46.

Signs of a hot and dry temperature of the Teſticles.

THe Seed Procreative of ſuch people, is hot, dry and thick, yet moſt fruitful, and engenders uſually the ſtrongeſt Children, ſuch people be they Men or Women it matters not much, are very prone to Venery, they have ſoon Hair about their Privities, and the Parts about them, even to their Navil upwards, and

the

the midst of their Thighs downward, but as they are prone to Venery, so are they soon satisfied, and are offended with compulsion to that sport.

Culpeper.

If you perceive too much heat in those Parts, for *omne nimium vertitur in vitium*, use cooling Herbs, as Endive, Succory, Housleek, Lettice, Plantane, Purslane, these clarified in Whey are very good and wholsom; as also, Roses, Water Lillies, Cucumers, the Seeds of Cucumers, and Melones, of Poppies both white and black.

CHAP. 47.

Signs of a hot and moist temperature of the Testicles.

IF moisture be joyned to heat of the Testicles, as it is in many People of a Sanguine Complexion, they are not so full of hair about their Privities as the former are, they abound more in Seed, yet is not their Appetite to Copulation so great, they suffer less detriment by the often use of the Act than the former do, for in deed and in truth they receive more detriment by abstinence from the Act. than by operating in it.

Culpeper.

I take this to be the Temperature the Testicles

ſhould be of, and therefore it is needleſs to preſcribe Remedies, only I care not greatly if here I be a little critical againſt the Colledge of Phyſitians, it comes ſo pat in my way I know not well how to avoid it, and therefore harken to me that God may harken to you.

Is not Seed of man (take man for both Sexes as the Latins take *Homo*, and the Greeks ἄνθρωπος) Is not I ſay the Seed of man hot and moiſt, which is the *Cauſa Formans* of the Child? Is not the Mothers Blood whereof the Child is formed, naturally hot and moiſt alſo? Is not the Cell of the Womb in which the Child is formed, hot and moiſt? Were your wits then a woolgathering, or did you dream waking, when you wrote in your Book of the Rickets that a Child new born, before its Complexion be altered by any Medium is cold and moiſt of Conſtitution: I pray if ever your Book deſerve another Impreſſion let that be amended, or elſe defaced with a *Deleatur* for an Errour of the firſt Magnitude.

CHAP. 48.

Signs of a cold and moiſt temperature of the Teſticles.

THe Indication of a cold and moiſt Temperature of the Teſticles are, ſmoothneſs and moiſture about thoſe parts, averſeneſs to the Sports of *Venus*, they care not whether ever they come to that School, or not; the Seed is thin, watry, and unfruitful, and either produceth no Conception at all, or elſe but a weakly, ſickly puny Girl at the beſt.

Cul-

Culpeper.

This hath need enough of Remedy in whomſoever is afflicted by it, let ſuch eat the quantity of a Nutmeg of *Diaſatyrion* every morning, you may have at the Apothecaries, or if you pleaſe to make uſe of my Tranſlation of the *London Diſpenſatory*, of the laſt Edition, you have there the way how to make it your ſelves.

As for Simples, Rocket, Nettle-Seeds, Burnet, Mugwort, Penyroyal, Lovage, the Roots of Satyrion, Maddir, and Eringo, the Berries of Bay, and Juniper, Nutmegs; for Herbs, Peony, Sinkfoyl, and Mother of Time, Calaminth, Featherfew and Rue.

CHAP. 49.

Signs of a cold and dry temperature of the Teſticles.

THe Seed is thick and very little.

Culpeper.

Such people uſually love their Study better than the Sheets, you may remedy it with ſuch Food as are Naturally hot and windy, and by eating ſuch Creatures as are luſtful and fruitful, as Crabs, Lobſters, Shrimps, Sparrows, Quails, Partriches Eggs, the Stones of Cocks and Lambs, you have plenty enough of them in my *Directory for Midwives*, of the laſt Edition.

As

As for Simples we adviſed before, Peaſe and Bean are good for ſuch; as alſo Parſnips and Skirrets, Figs, Pinenuts, Galanga, &c.

CHAP. 50.

Of the Habit of the whole Body.

WEE told you before that the Habit of the whole Body uſually followed the Nature, or agreed with the Conſtitution of the Heart and the Liver; but of the two it is moſt aſſimilated to that which hath the ſtrongeſt firſt quality in it, which for that cauſe it is called effective.

Take then notice, That we call that, the Habit of the Body, which is preſented to the view of the Eye, *viz.* The Fleſh and ſome of the Muſcles, for the Veſſels which come to theſe, are not a part of the ſubſtance, but certain rivolets which adminiſter to its wants: We come now then to the Indications of this, and we ſhall firſt of all give you the Indications of a good temper of the Habit of the whole Body, which we ſtate as a Baſis of the reſt, that ſo you may ſee how much all diſtempers decline from it.

All Diſtempers diſcolour the Skie one way or other, and from thence are Indications taken, yet if the Region be never ſo temperate, if the Body be never ſo well in Health, and of never ſo good a Conſtitution, yet if he expoſe his naked Body to the Sun in the Summer time, it will mar all the Indications that can be taken from the color, and therefore you muſt heed cuſtom as well as colour, and therefore Virgins which vail their

their faces from the Sun preſerve their Beauty by it.

All theſe words have been about what our intent is to do, we now come to the matter it ſelf.

CHAP. 51.

Signs of a moderate Temperature.

THe Indications of a moderate Temperature according to the whole Habit of the Body are, a mixed colour in the face of red and white, as though the Lilly and the Roſe ſtrove for Superiority, the Hair yellow, and moderately curling; the Carnoſity or fleſhineſs of the Body mean in reſpect both of quantity and quality, all the Parts of the Body keep the Golden Mean, and avoid exceſs on either hand; exceſs to this are, groſneſs, thinneſs, fleſhineſs, leanneſs, fatneſs, hardneſs, ſoftneſs, roughneſs, ſmoothneſs, all theſe ſwerve from meanneſs, but a man of a moderate or mean temper is ſuch an one (according to the Rule of *Polydetus*) that if you feel his fleſh, it is neither too hard nor too ſoft, too hot nor too cold; If you look upon his Body, 'tis neither too groſs nor too thin, too rough nor too ſmooth, neither hath it any exceſs or defect.

Culpeper.

As for the colour of Hair I told you before, it is to be conſidered according to the Country the man lives in

in, for although happily in *Greece* where *Galen* lived, good constitutions might have yellow Hair, yet we find it not so in *England*, but usually brown.

CHAP. 52.

Signs of a hot Temper.

THe temper of the Body verging from mediocrity to heat, and not at all to moisture nor driness, the Body feels hot in touching, and the more the temper declines from Mediocrity to Heat, the hotter it feels; also the hotter it is, the rougher it is, and the more hairy, the less fat it hath, the redder it looks, the Hair curls the more.

CHAP. 53.

Signs of a cold Temperature.

WAnt of Hair is one Indication of a cold Temperature, others are, fatness and coldness which are obvious to the feeling, the colour of the Hair is dusky, the colour of the Face is swarthy or of a leaden colour.

CHAP. 54.

Signs of a dry Temperature.

THe drier the Temperature is, the slenderer is the man, and the more the Flesh recedes from its due temper to drineſs, the harder it is, ſo much then as you find the Flesh harder, judge it as much drier than it ought to be.

CHAP. 55.

Signs of a moiſt Temperature.

A Moiſt Temperature cauſeth a fat, moiſt, and ſoft Body, and very ſmooth.

Thus much for the Indications of the Temperature offending in the firſt qualities; the mixed follow.

Culpeper.

It is the opinion of ſome, and indeed of my ſelf for one, that theſe Qualities ſeldom or never offend alone, therefore I ſhall refer my judgment to them as they are mixed; and firſt I ſhall give you my Authors Indications, ſecondly my own.

CHAP.

CHAP. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceeding rough and hairy, hot and hard in touching, thin, and ſlender in ſight, and hath but little fat, the color is black and ſwarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

CHAP. 57.

Signs of a hot and moiſt Temperature.

A Hot and moiſt Temper is ſoft, warm, and fleſhy; and is indeed (if it be equally mixed) the beſt temper of all, and yet the Body, where heat and moiſture exceed the due proportion, is ſoon ſurprized with Diſeaſes of Putrefaction, and as readily moleſted with viciouſneſs of Humors: If heat exceed moiſture, the Body is but little ſofter than a due Temperature, but much hotter, they are pretty hairy, very fleſhy, but not fat, and their Hair is uſually blackiſh; but if moiſture exceed heat, they have much fleſh, a good colour, their Body is ſmoother and not ſo hot in feeling.

By the like Rules in all Compound Temperatures, you may know which of the firſt Qualities is moſt Predominant, and how much alſo it exceeds.

CHAP. 58.

Signs of a cold and moiſt Temperature.

IF the Temperature be colder and moiſter than it ought to be, the Body (the Head, *&c.* excepted) is free from Hairs, white, ſoft, groſs, and fat.

If the first Qualities, *Viz.* Coldness and moisture be unequally tempered, *viz.* more cold than moist, or more moist than cold, repair to those Chapters, which treat of the Temperatures offending in the first Qualities, and you may find out by them and that with a great deal of ease which Quality offends most.

CHAP. 59.

Signs of a cold and dry Temperature.

IF cold together with driness be equally encreased, the Body is hard, thin without hairs; If they have any fat 'tis dispersed amongst the flesh, both the hair and colour follow the proportion of the coldness; but when in process of time a hot and dry Temperature turns into a cold and dry, such are slender, hard, rough, hairy and black, and subject to Diseases of Adduſt, Choller; if coldness exceed driness, or the contrary, repair to what you were directed to in the last Chapter.

In whatsoever we have spoken before or shall speak hereafter take these common Indications.

1. If the Member easily wax cold, it is a sign of coldness or rarity, if it wax not easily cold, it is a sign of heat or thickness.

2. If a Member be easily moved, and be offended by drying Medicines, it is a sign of driness, but if it be offended by moistning Remedies, 'tis a sign of moistness.

3. Al-

3. Always consider the bigness of the Bones, for sometimes a Member may seem slender when 'tis not so in respect of the Muscles, but only the Bones are small, and sometimes a Member seems great, not because the Bones are so, but by reason of the multitude of flesh.

4. The sollid parts of the Body, can by no means be made moister than they should, 'tis well if you can keep them from over-drying, but those parts which are intercepted between these may possibly be filled with moisture.

5. That is the proper nourishment of the Similary parts which is done by oppositon, not by attraction by the Vessels, and this shall suffice; we pass now to what remains.

Culpeper.

Although I do love brevity with all my heart, yet methinks *Galen* is a little too concise in this, I shall therefore give my Supplement, but before I give it, take a Caution or two.

1. Complexion, or Temperature of Body is better judged by Argument *à priore*, than by an Argument *à posteriore*, from the Nativity, than from Effects of it, for Forein Climates and Sickness alter the colour.

2. The Conditions may be altered from bad to good.

1. *By Nature.*

2. *By the God of Nature.*

By Nature, when a Fortune is Lord of the Nativity. By the God of Nature when Grace works above Nature.

3. *Dreams may be altered divers ways.*

1. By inordinate studying after, or thinking of a thing, for then the Apprehension follows the same tract even in sleep.

2. By a corrupt Humor in the Stomach, for be the Complexion Cholerick, yet if a Melancholy Humor affect the Stomach, the Dreams will rather be of Frighting than of Fighting.

3. False Dreams may happen by the Illusions of evil Spirits.

4. True Dreams may be caused by the Revelation of good Angels.

5. Variety of Food sometimes varieth the colour of the Excrements of the Belly.

These be Cautions, and according to these Cautions, so understand these following Rules, which you shall find Martialled in this Order;

1. *Of the Complexions Simple.*
2. *Of the Complexions commixed.*

In each, what Diet and Exercise is fittest for them.

Sanguine Complexion.

Description.

A Man or Woman in whose Body heat and moisture abounds, is said to be Sanguine of Complexion, such are usually of a middle stature, strong composed Bodies, fleshy, but not fat, great Veins, smooth Skins, hot and moist in feeling, their Body is hairy, If they be Men they have soon Beards, if they be Women it were ridiculous to expect it; there is a redness intermingled with white in their Cheeks, their Hair is usually of a blackish brown, yet sometimes flaxen, their Appetite is good, their Digestion quick, their Urine yellowish and thick, the Excrements of their Bowels reddish and firm, their Pulse great and full, they dream usually of red things and merry conceits.

Condi-

Conditions.

As for their Conditions, they are merry, cheerful Creatures, bountiful, pitiful, merciful, courteous, bold, trusty, given much to the games of *Venus*, as though they had been an Apprentice seven years to the Trade, a little thing will make them weep, but so soon as 'tis over no further grief sticks to their Hearts.

Diet and Exercise fitting.

They need not be very scrupulous in the quality of their Diet, provided, they exceed not in quantity, because their Digestive Virtue is so strong.

Excess in small Beer engendreth clammy and sweet Flegm in such Complexions, which by stopping the pores of the Body, engenders Quotidian Agues, the Collick and Stone, and pains in the Back.

Inordinate drinking of strong Beer, Ale, and Wine breeds hot Rheums, Scabs and Itch, St. Anthonies fire, Quinsies, Pleurisies, Inflammations, Feavers, and red Pimples.

Violent Exercise is to be avoided, because it inflames the Blood, and breeds one-day Feavers.

Cholerick Complexion.

Description.

WE call that Man Cholerick in whose Body heat and driness abounds or is predominate, such persons are usually short of Stature, and not fat, it may be because the heat and driness of their Bodies consumes radical moisture, their Skin rough and hot in feeling, and their Bodies very hairy, the Hair of their Heads is yellowish, red or flaxen for the most part, and curls much, the colour of their face is tawny

or Sun-burnt, they have ſome Beards, they have little hollow hazel Eyes, their Concoction is very ſtrong, inſomuch that they are able to digeſt more than they appetite, their Pulſe is ſwift and ſtrong, their Urine yellow and thin, they are uſually coſtive, they dream of fighting, quarrelling, fire and burning.

Condition.

As for Conditions they are naturally quick-witted bold, no way ſhame-fac'd, furious, haſty, quarrelſome, fraudulent, eloquent, courageous, ſtout-hearted Creatures, not given to ſleep much, but much given to jeſting, mocking, and lying.

Diet and Exerciſe fit.

A Chollerick man is oftner hurt by much faſting and much drinking than by much eating, for much faſting weakens Nature in ſuch people, and fills the Body full of Chollerick Humours, and breedeth aduſt Humours, let ſuch eat meats hard of Digeſtion, as Beef, Pork, *&c.* and leave Dainties for weaker Stomachs.

Moderate drinking of ſmall Beer doth him good, for it cools the fiery heat of his Nature, moiſtneth the Body which is dried by the heat of his Complexion, and relieves radical moiſture, but let a man of ſuch a Complexion fly from Wine and ſtrong Beer as faſt as he would fly from a Dragon, for they inflame the Liver, and breed burning and hectick Feavers, Choller and hot Dropſies, and bring a man to his Grave in the prime of his Age.

Much Exercile is likewiſe bad for Chollerick people, and breeds Inflammation and aduſtion of Blood, the yellow Jaundice, Conſumption, Feavers, Coſtiveneſs and Agues.

Melan-

Melancholly Complexion.

Deſcription.

A Melancholly perſon is one in whoſe Body cold and drineſs is predominate, and not ſuch an one as is ſad ſometimes as the vulgar dream, they are uſually ſlender and not very tall, of ſwarthy duskiſh colour, rough Skin, cold and hard in feeling, they have very little Hair on their Bodies, and are long without Beards, and ſometimes they are Beardleſs in age, the Hair of their Head is dusky brown uſually, and ſometimes dusky flaxen, their appetite is far better than their concoction uſually, by reaſon appetite is cauſed of a ſour vapour ſent up by the Spleen which is the ſeat of Melancholly to the Stomach, their Urine is pale, their dung of a clayiſh colour and broken, their Pulſe ſlow, they dream of frightful things, black, darkneſs, and terrible buſineſſes.

Condition.

They are naturally Covetous, Self-lovers, Cowards, afraid of their own Shadows, fearful, careful, ſolitary, lumpiſh, unſociable, delighting to be alone, ſtubborn, ambitious, envious, of a deep cogitation, obſtinate in Opinion, miſtruſtful, ſuſpitious, ſpiteful, ſquemiſh, and yet ſlovenly, they retain anger long, and aim at no ſmall things.

Diet and Exerciſes fitting.

By all means let Melancholly Men avoid exceſs both in eating and drinking, let them avoid all meats hard of digeſtion, eſpecially ſuch as are Students or lead a ſedentary life; let them uſe meats that are light of digeſtion, and drink often at meat. Exceſs either in meat

or ſtrong liquor, cauſeth crudities and rawneſs at the Stomach, idle and ſtrange imaginations and fancies, a ſtinking Breath, Head-ach, Toothach, forgetfulneſs, ſhortneſs of breath, Conſumptions, Ptiſicks, third-day Agues, the Collick, and Illiack paſſions, and Dropſies.

Much Exerciſe is very profitable for ſuch, not onely becauſe it helpeth digeſtion, but alſo becauſe it diſtributeth the Vital Spirit throughout the Body, and conſumeth thoſe ſuperfluous Vapours by inſenſible Tranſpiration, which cauſeth thoſe idle fancies and imaginations in men.

Flegmatick Complexion.

Deſcription.

SUch people in whom coldneſs with moiſture abounds are called Flegmatick, yet are uſually not very tall, but very fat; ſome you ſhall find almoſt as thick as they are long, their Veins and Arteries are ſmall, their Bodies without Hair, and they have but little Beards, their Hair is uſually flaxen or light brown, their face white and pale, their Skin ſmooth, cold and moiſt in touching; both Appetite and Digeſtion is very weak in them, their Pulſe little and low, their Urine pale and thick, but the excrements of their bowels uſually thin, they dream of great rains, water, and drowning.

Conditions.

As for Conditions, they are very dull, heavy, and ſlothful, like the Scholar that was a great while a learning a Leſſon, but when *Once* he had it —— he had quickly forgotten it: They are drowſie, ſleepy, cowardly,

wardly, forgetful Creatures, as ſwift in motion as a Snail, they travail (and that's but ſeldom) as though they intended to go 15 miles in 14 dayes, yet are they ſhamefac'd and ſober,

Diet and Exerciſe fitting.

People of this Complexion of all other, ought to uſe a very ſlender *Diet*, for faſting cleanſeth the Body of thoſe groſs and uncencocted Humors which Flegmatick People are uſually as full of, as an *Egg* is of Meat: what they do eat, let it be of light digeſtion, a cup of ſtrong Beer, and now and then a cup of Wine is no wayes unwholſome for them of this Complexion, that are minded to keep their Bodies in health.

Much Meat and Drink fills their Bodies full of Indigeſtion, Wind and ſtitches, Quotidian Agues and Dropſies, Falling-ſickneſs and Gouts, Rhewms and Catars.

Much Exerciſe is very healthful for them, unleſs they love their lazineſs better than their health, for by that means groſs Humors are made thin, and expelled by ſweat, the Memory is quickned and the Skin clarified.

Thus much for Complexions taken Simply by themſelves without commixture one with another; as for Medicinal Remedies for their ſuperabounding, I omitted it, conſidering it may be found by what hath gone before, unleſs by ſuch dolts that forget one line as faſt as they read another.

I come now to their Commixture, which as far as I can find within the compaſs of my *Pia Mater*, are theſe that follow.

1. *Choler*

1. *Chollerick-Melancholly.*
2. *Melancholly-Chollerick.*
3. *Melancholly-Sanguine.*
4. *Sanguine-Melancholly.*
5. *Sanguine-Flegmatick.*
6. *Flegmatick-Sanguine.*
7. *Flegmatick-Chollerick.*
8. *Chollerick-Flegmatick*

Let none object to me, that there may be more commixtures than these, as *Chollerick-Sanguine Flegmatick-Melancholly* and the like, for I can scarce believe it and if you do but heed how and in what order the Signs of the Zodiack arise, you may happily be of my opinion, and therefore of these, and these onely in order.

Of a Chollerick-Melancolly Complexion.

IT is a thing very difficult if not impossible to find a man in whom two Complexions are equally predominant, but one will more or less excel, therefore where Choller exceeds in chief, and next that Melancholly, that man I call *Chollerick-Melancholly.*

Description.

They are higher of Stature than such as are Simply Collerick, by reason their radical moisture is more prevalent,

valent, yet have they little lean Bodies, rough and hard Skin, meanly hairy, and but meanly neither, pretty temperate in feeling in reſpect of Heat, ſwarthy colour, their Hair of their Heads is of a Cheſtnut colour or light brown, digeſtion is meanly ſtrong, their Pulſe meanly ſtrong, yet ſomthing ſlow, their Urine of a pale yellow and thin their Excrements, yellow and hard, they dream of falling from high places, Robberies, Murders, Hurts proceeding from fire, fighting or anger.

Condition.

Such people by natural inclination are very quick Witted, excellent Students, yet will they begin many buſineſſes ere they finiſh one, they are bold, furious, quarrelſom, ſomething fraudulent, prodigal & eloquent, they are not ſo unconſtant and ſcornful as Chollerick men are, but more ſuſpicious, and fretful, more ſolitary and ſtudious after Curioſities, and retain their anger longer than Chollerick men do.

Diet and exerciſe fitting.

Let them obſerve great moderation in Meat and Drink, for Meats hard of digeſtion engenders tough Flegm in ſuch Bodies, and will bring their Bodies to an Aſtmah ere they are aware of it. Above all let ſuch people avoid excels in drinking, for much ſmall drink breeds Flegm in them, and much ſtrong ſpoils the Brain, cauſeth Scabs and Itch and breaking out of heat about the Body.

Moderate Exerciſe is not only convenient but alſo very profitable for ſuch perſons.

Melan-

Melancholly-Chollerick Complexion,

Description.

Such are usually tall of stature, yet are their Bodies somewhat slender and dry, their Skin rough, hard and cold in feeling, they have but very little Hair on their Bodies, and are long without Beards, they have also much superfluities at the Nose, the Face of a dark pale colour, their Hair usually of a blackish brown colour, their digestion weak and something less than their Appetite, their Pulse slow, their Urine subcitrine and thin, their egestion sallow colour'd and something thin, dreamings are of falling down from high places, vain idle and fearful things.

Conditions.

As for Conditions they are very gentle and sober, willing to do good, admirable students, delighting to be alone, very shamefac'd, and bashful, somewhat fretful, constant to their Friends, and true in all their actions.

Diet and Exercise fitting.

Excess of eating, drinking and sleeping, are as great Enemies to the Nature of such a man as Rats-bane, for they fill the Body full of tough and congealed Humors, from whence proceed Morphew, and other Infirmities of the Skin, and other Infirmities that are more than Skin deep, as stoppings of the Liver, corruptions of the Lunges, Asthma, Phtisick, Wind, Belly-ach, Collick. If such will be ruled by me (if they will not I cannot help it) let them eat and drink moderately, let their care be to suffice Nature and not to stuff their Guts,

Guts with Meat; nor make a Hog-waſh-tub of their Bellies with drink, I will not deny them, but adviſe them now and then to drink a cup of ſtrong Beer or Wine, eſpecially after meat, for exceſs of ſmall Beer cools the Liver, hinders their digeſtion, and bids them beware of a Dropſie, it ſpoils both Apprehenſion and Memory, and fills the Head full of ſuperfluities but——

The immoderate uſe of ſtrong Beer fills that Brain full of Fancies which ſhould be imployed about better matters.

Moderate Exerciſe is very good for them, and helps much to diſtribute vital heat, which in this Complexion ſeems to be but weak; above all things let them have a care of catching wet at their feet.

Melancholly-Sanguine Complexion.

Deſcription.

THey are tall of ſtature, and have big, fleſhy, firm, ſtrong bodies, the colour of their Face of a darkiſh red, their Skin neither hard nor rough, and as little cold, but temperate in reſpect of ſoftneſs and warmneſs, their Bodies are not uſually very hairy, yet have they ſoon Beards, their digeſtion is good and laudable, their Urine of a light Saffron colour, mean in ſubſtance, neither too thick nor too thin, the egeſtion or Excrements of the Belly reddiſh and ſoft, their dreams are pleaſant, and many times happen truly to come to paſs.

Conditions

Conditions.

They are more liberal, bolder, and merrier than Melancholly persons are, as also less cowardly, not so pensive nor solitary, neither are they troubled with such fearful conceits, but are gentle, sober, patient, trusty, affable, courteous, studious to do others good.

Diet and Exercise fitting.

For as much as digestion in these is good, they need not be so penurious in Diet as the former, much fasting fill their Bodys full of wind, and much strong Beer and Wine inflames the Blood.

Moderate Exercise purifies their Blood, strengthens their Bodies, and makes their Skin cleer.

Sanguine-Melancholly Complexion.

Description.

THey are mean of Stature, but strong well compact Bodies, fleshy but not fat, big Veins and Arteries, smooth warm Skin, something hairy but not so hairy as Sanguine people are: Their Hair is either black or a very Black brown, their Cheeks red, something clouded with duskiness, their Pulses great and full, the Urine yellow and mean in respect of thickness and thinness, their digestion good, the Excrements of their Bellies reddish and something thin, they usually dream of deep Pits and Wells and sometimes of flying in the Air.

Conditions.

Their Conditions are much like to the Conditions of a Sanguine Man, but that they are not altogether so merry

merry nor ſo liberal, a ſpice of a Melancholly temper being inherent in them.

As for Diet and Exerciſe, that which we deſcribed under Melancholly-Sanguine will ſuffice for theſe alſo, only take notice that ſtrong Liquor and violent Exerciſe is more ſubject to inflame the Blood.

Sanguine-Flegmatick Complexion.

Deſcription.

THey are higher of Stature than Sanguine, with ſtrong well ſet Bodies, not very fat, their Hair is flaxen or very light brown, their Face is of a paler red, than Sanguine peoples is, neither are their Bodies ſo hairy, their Pulſe is moderate, their Appetite good, their Digeſtion indifferent; their Urine ſubcitrine and mean in ſubſtance, their egeſtion white in ſome places and red in others, they dream of flying in the Air, Rain and Waters.

Conditions.

As for Conditions they are leſs liberal and not ſo much addicted to the Sports of *Venus* as Sanguine are, neither are their Spirits ſo bold, nor their Bodies ſo hairy.

Diet and Exerciſe fitting.

Seeing the Digeſtion of ſuch People is but meanly ſtrong, let them not eat as much in one day as they can digeſt in two, let their Diet be ſuch as is not too hard of digeſtion, for their Stomachs are nothing near ſo hot as an Eſtriches; If they love their appetite better than their health, and will take in more food than

is

is fitting for them, let them expect the Collick, ſmall Pox, Meazles, *&c.*

Let not their Drink be too ſmall, for that makes but thin and watry Blood in ſuch Conſtitutions, it dulls their Brain, and cauſeth Dropſies and Gouts.

Moderate Exerciſe is very profitable to conſume their Superfluities.

Flegmatick-Sanguine Complexion.

Deſcription.

Flegmatick-Sanguine people are but mean of ſtature, ſomewhat groſs and fat of Body, ſmooth ſoft Skin, and ſomewhat cold in touching, they have but few hairs upon their bodies, and are long without Beards, their hair is light yellow, light brown or flaxen, no ways curling, their colour whitely, with ſome very ſmall rednes, if any; their digeſtion is ſomewhat weak and leſs than their Appetites, their Pulſe ſmall and low, their Urine ſomewhat thick and paliſh, they ſometimes dream of falling down from ſome high place into the water.

Conditions.

Their Conditions are ſo ſo, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very ſad; rather fearful of the two than valiant.

Diet and Exerciſe fit.

Let them beware of over-filling themſelves with meat, if they love their health but half ſo well as they love their eaſe ſo they will; much eating and drinking fills the Stomachs of ſuch people full of raw humours, and ſows

ſome Flegm engenders the ſmall Pox and Meazles, and dulls their wit, which naturally is none of the quickeſt.

Strong Beer and Wine taken in Mediocrity is no hurtful for them, and let them take this from me, and ſay I told them the truth, the more they accuſtome their Bodies to exerciſe, the better 'tis for them.

Flegmatick-Chollerick Complexion.

Deſcription.

Such are tall of ſtature, but not ſo big nor yet ſo fat as Flegmatick, their Bodies are ſomething hairy, and they pretty ſoon have Beards: they have uſually Hair of a Chelnut colour, not curling, and ſoft, their faces of a tawny red, full of Freckles, their Appetite and Digeſtion is indifferent, as being pretty well met; a moderate and pretty full Pulſe, their Urine ſubcitrine and mean in reſpect of thickneſs, the Excrements of their belly of a pale yellow and thick, they uſually dream of ſwimming in the Water, Snow, and Rain.

Conditions.

They are not ſuch drowſie, lazy, ſleepy Creatures as Flegmatick folks are, but are nimbler, bolder, and kinder, merrier, and quicker-witted.

Dict and Exerciſe convenient.

Although they may be a little bolder with their food than Flegmatick may, yet is digeſtion in them none of the ſtrongeſt, and exceſs in meat fills their Bodies with Choller, and puniſheth their Carcaſſes with Chollerick Diſeaſes.

Exceſs of Drink ſpoils their Digeſtion, and weakens Nature, but moderate Exerciſe refreſheth it.

Cholerick-Flegmatick Complexion.

Deſcription.

Such are but mean of ſtature, but ſtout luſty ſtrong Bodies, ſtrong Bones, well ſet Creatures, neither fat nor lean, but in that reſpect they keep the Golden Mean, they have luſty great Bones, their Skin is hairy and moderate to feeling in reſpect of heat and moiſture, their Hair is yelloviſh or ſandy flaxen, and their Face of a tawniſh yellow colour, their Digeſtion is good, their Pulſe ſwift, their Urine thin, and of the colour of Saffron, their egeſtion yellow and hard, they dream of Fighting, Lightning and Rain, hot Baths, and hot Waters.

Conditions.

Their Conditions are not much different from thoſe of Chollerick men, only the Vices of Choller is moderated by Flegm, therefore a Chollerick-Flegmatick man is nothing ſo vicious as one purely Chollerick; neither doth any Humor ſet a ſtop to the unbridled paſſions of Choller, ſo as flegm doth, becauſe 'tis contrary to it; judge the like by the reſt.

Diet and Exerciſe fitting.

A ſlender Diet works the ſame evil effects in quality, though not in quantity that it doth in Chollerick.

Much exceſs in ſtrong Drink inflames the Blood, and out of ſuch Inflammation proceeds Putrefaction, which begets a Generation of rotten Feavers, Peſtilences, ſmall Pox, *&c.* Pleuriſies, and Apoſtumes.

Let

Let their Exerciſe be neither violent nor exceſſive.

Thus I have done what I promiſed you. If any think ſome other mixtures may be, which here be not ſet down (by reaſon of a Planet of a contrary nature, being in the Aſcendent at the Birth; as for example, If *Mars* ſhould aſcend in *Gemini*, you may ſay the Nature would be Cholletick Sanguine) he may by theſe Rules find out the Deſcription, Condition, and requiſite Diet: If he think he cannot, let him read this over till he can, and now and then between whiles learn to ſcratch his Head with a pair of wiſer Nails.

Laſtly, Such as have any wit in their Heads, may hereby come to all the judgment of Urine that I as yet know of, or where it grows.

But after a long digreſſion I return to my Author, whom I left at

CHAP. 60.

Signs of a dry Stomach.

THe Indications of the Stomach when it is drier than Naturally it ought to be, are, If the party be very thirſty, and is ſufficed by a little Drink, but burdened if he drinks much, he ſpits much, and he delights in dry Meats, imagine meats roaſted till they are burned, burned cruſts of Bread, and the like.

Culpeper.

Things Medicinal for a dry Stomach, are, Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purſlain, Roſes, Apples, Cherries, Strawberries, Water-Lillies, Oranges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may may find in my *Engliſh Phyſician*.

CHAP. 61.

Of a moist Stomach.

IF the Stomach be moister than it ought to be, the man is seldom a-thirst, yet will the Stomach endure much moisture, and takes delight only in moist meats.

Culpeper.

Simples Medicinal are, Galanga, Cinnamon, Pomegranate Pills, Mastich, Wormwood, Mints, Mother of Thyme, Sage, Rosemary Flowers, Cloves, Nutmegs, Annis seeds, Cardamoms, Pepper.

If the Stomach be too moist, be sure that party hath little Appetite to his Victuals; in such a case, take Cinnamon, Galanga, Cloves, Pomegranate Pills, of each a like quantity: beat them to Powder and let the sick take half a dram every morning in any convenient Liquor.

CHAP. 62.

Signs of a hot Stomach.

IF the Stomach be hot, it digests faster than the Appetite calls for food, nay it usually makes a better shift with meats hard of digestion than it doth with those that are easie, because it is subject to corrupt meats light of Digestion; it rejoyceth in hot Meats and Drinks, neither is it hurt by such as are cold if they be moderately taken.

Culpeper.

Culpeper.

It is to be ſuppoſed, that *Galen* ſpeaks here of the Stomach Naturally hot, not diſtempered by heat, for then driness muſt of neceſſity be joyned with it, and indeed the Stomach is the Cook-room of the Body, and it cannot well have too great a fire in it, unleſs you fire the Houſe or the Chimney, I mean cauſe an Inflammation in the Stomach or the Throat.

I ſhall only give this Caution, Let ſuch accuſtome their Bodies to meats hard of digeſtion, as Beef, Pork, Cheeſe, Herrings, Salt-fiſh, *&c.*

CHAP. 63.

Signs of a cold Stomach.

THe Stomach that is cold by Nature hath a very quick Appetite, I ſuppoſe becauſe that which cauſeth the Appetite comes from the Spleen, but alas-a-day when it hath ſatisfied Appetite, the digeſtive faculty is not at home, or elſe 'tis ſo feeble 'tis not able to do its Office, and yet their miſery is ſuch, they uſually deſire meats not eaſie to be digeſted, and therefore they are always troubled with ſour belchings, they cannot endure cold things ſhould outwardly be applied to their Stomachs; neither indeed can ſuch as have hot Stomachs endure hot things ſhould be applied to that Region; but thoſe Diſtempers which ſeize the Stomach by reaſon of ſome diſeaſe, differ from thoſe that are natural, for the Stomach diſeaſed deſires its contrary inwardly, *viz.* if it be hot, it deſires cold things, but when the heat is Natural it deſires its like.

Culpeper.

A Stomach naturally cold (for I told you before that was *Galens* meaning, and I assure you I translated him at first sight) I say, if the Stomach be naturally cold, your best way is to warm it a little; you may do it, by taking a dram of *London Treacle* every morning, or a little *Mithridate*, or *Diagalanga, Aromaticum, Caryophylatum, &c.* or by eating a little green Ginger.

As for Simples, you may take the Roots of Fennel, *Calamus Aromaticus*, Avens, Galanga, Ginger, the Leaves of Wormwood, Fennel, Mints, Sage, Mother of Thyme, Squinanth, Cloves, Nutmegs, Cinnamon, Annis Seeds, Cardamoms, Pepper, *&c.* the Leaves of Bawm, and Carduus.

CHAP. 64.

Of ill Temperatures commixed in the Stomach.

IF you fear a Commixture of distemperatures in your Stomach, compare them with the Simple tempers and you may easily find out what they be, neither would I have you mind the Stomach alone, but also other parts of the Body, for it is not the Stomach alone which makes men thirsty, but sometimes the Heart or Lungs, which by drawing in air that is too hot and retaining it long, cause heat in the Breast, and such desire drink no less than such whose Stomach is too hot: but you may distinguish it thus, If the Breast, be too hot, the thirst is not alaid by drinking, and less quenched by drinking cold drink than by drinking hot; also

so

so the Breathing in of cold air easeth such whose Breast is hot, but doth no good at all to such whose Stomach is hot: by these notes then you may distinguish them.

CHAP. 65.

Signs of cold Lungs.

THis is the greatest Indication of the coldness of the Lungs, when you feel a manifest pain, offence and coldness at your Breast by drawing in cold air, also a warm air is friendly to them, and causeth them to cough up their Excrements with more ease.

Culpeper.

Things which heat the Lungs, are Alicampane, Liquoris, Juyce of Liquoris, Lohoch of Fox Lungs, Bettony, Hyssop, Bawm, Scabious, Maiden-Hair, the Flowers and Conserves of these, together with Compositions made of them; also Juniper Berries, sweet Almonds, Hazel-Nuts, Figs, Dates, Raisons of the Sun, Nettle-Seeds, *&c.*

CHAP. 66.

Signs of dry Lungs.

WHen the Lungs are dry, they want Excrements, to wit, Flegm, Spittle: and as moisture of the Lungs causeth an obscure Voice, so dryness of the same causeth a clear voice, and when they strain to speak vehemently or acutely, then Excrements come from the Nose or Mouth, from which soever they come they come from the Lungs.

Culpeper.

If you find your Lungs be too dry, you may moisten them with Medicines, but be sure they be such Medicines as strengthen them also; be not too busie fiddle-faddling with your own Bodies, 'tis an easier matter for you to make your selves sick than well; yet I say, if you manifestly find your Lungs too dry, and find your selves withal prejudiced in health by it, thus you may moisten them, *viz.* by taking *Loboch Sarum*, now and then with a Liquoris stick; as also Syrup of Violets, Poppies, and Coltsfoot. How to make all these, see my last Edition of the *Dispensatory*.

Simples Medicinal are, the Seeds of white Poppies, Jujubes, Sebestens, Strawberry-Leaves, Violet-Leaves and Flowers, *&c.*

CHAP. 67.

Of the Voice.

YEt would I have you understand that greatness of the Voice comes not altogether from heat, neither doth smalness of it in like manner from cold, but greatness of the Voice comes sometimes from the largeness of the Windpipe, and smalness of Voice from its straitness; therefore if you would judge by the voice, you ought withal to regard the natural temper.

CHAP. 68.

Of a clear and rough Voice.

A Clear smooth Voice shews smoothness of the Windpipe, as roughness of the Voice shews roughness

roughneſs of the ſame part; ſmoothneſs of the Windpipe ſhews a moderate temper, roughneſs ſhews drineſs, for roughneſs is cauſed through the inequality of a dry Body, for the drineſs of the Similary parts whereof that Artery is made (*viz.* the Windpipe) ſhews either a defect or unequal diſtribution of moiſture to it.

Culpeper.

I would now willingly write a word or two to Muſicians, whoſe faculty and worthy Science I exceedingly delight in, narrowneſs of the Windpipe is the cauſe of a ſhrill Voice, and that's the reaſon Women and Boys whoſe Windpipe (I could have ſaid *Trachea Arteria* had I been minded) is narrow, ſing a Trebble beſt, and becauſe the Windpipe even in ſome of thoſe is narrower than in others, ſome of them are able to ſing higher than others, even above *E-la.*

On the contrary, ſuch men in whom the Windpipe is very large, are able to ſing a deep Baſe, even below *Gamma-ut*, to double *B-mi*, double *A-re*, and ſome few happily to double *Gamma-ut.*

Then conſider that harſhneſs of Voice proceeds from roughneſs of the Windpipe, as clearneſs of Voice from the ſmoothneſs thereof, ſomething therefore to help a harſh Voice.

1. By way of Caution, Avoid all ſalt and ſour things, for they make the Windpipe rough.

2. By way of Advice, Sweet things muſt needs make it ſmooth, but uſe them moderately leſt you clam up your Lungs.

Then

Then consider whether your Lungs be too hot, or too cold, the foregoing Rules will certifie you, and as you find your Constitution by them, so use such sweet things as are either hot or cold, you have them both mentioned to you before.

CHAP. 69.

Of an acute Voice.

THe Voice cannot be acute by Nature, without narrowness of the windpipe, nor grave without latitude of it; narrowness of the Windpipe ariseth from coldness of Nature, Latitude from heat.

And thus much for the Explanation of Temperaments.

Culpeper.

In the first part of this little Chapter, *Galen* hit the Nail at the head, when he saith that the Voice cannot be acute by Nature unless the Windpipe be narrow, *&c.* this every Musitian will perceive if he do but heed, that he contracts his windpipe when he sings sharps, but dilates it when he sings flats.

But that narrowness of the Windpipe proceedeth from coldness of Nature, *& è contra*, is as true as *Don Quixote* his Windmil was a Knight Errant; And I disprove it thus, all Cholerick men have usually shrill Voices, but Cholerick men are hot and dry. Ergo.

CHAP.

CHAP. 70.

Indications of Natures Instruments.

WHatsoever Errors are subject to the Senses, either about greatness or Formation, or Number, or Scituation, are very easie to be known, but such parts as cannot be discerned by Sense, the knowledge of some of them is attained with great difficulty, of others with great ease, therefore the bigness and form both of the Head and Brain is easie to be discerned, of which we have spoken before, as also such things as belong to the Breast, Shoulders, Arms, Elbows, Hands, Hips, Thighs, Legs, and Feet, 'tis no hard matter to know them either by their bigness and formation, whether they be in due order or no, and according to their number or parts of which their Composition consists, the detriment of every operation is seen as clear as the Sun in a Summers day; but by your leave, those things within the body are not so easie.

CHAP. 71.

Of the Stomach.

THe Stomach of a certain man which I beheld was so small and round, and seated so near the Bowels, that it manifestly appeared both to the sight and feeling.

CHAP.

CHAP. 72.

Of the Bladder.

ALso I happened to behold the Bladder of a certain Man so small and exposed to publick view, that when it was full of water, it caused a swelling manifestly to be seen outwardly, yet could not I take any manyfest Indications from any other external part.

We ought now to endeavour to try whether in these and such things as these, there be a virtue in Nature, or a vice when they are not subject to sense, and of this although we cannot comprehend a certain knowledge, yet may we artificially make a probable conjecture, As for example in the Liver.

CHAP. 73.

Of the Liver.

I Have seen some, and indeed very many, whose Veins were very narrow and small, and their whole Body of a naughty colour, if they had taken in a pretty quantity of meat especially such as is windy, thick, and tenacious, some of them felt a kind of weight as it were on the right side of their Belly, others felt a stretching pain there in these, now it is probable that the Liver was small, and the Passages thereof very narrow.

CHAP.

CHAP. 74.

Of a Flegmatick-man vomiting Choller.

I Saw another, the whole habit of whoſe Body gave Indications of Flegm, and yet every day he vomited red Choller, I thought good to view the Excrements of his Belly, and I could ſee but little Choller appear in them, wherefore I conjectured that the paſſage which carried the Chollerick humor to the Bowels was either very ſtrait or ſtopped, and we know this appears by the Skin in many, as in ſuch as have the yellow Jaundice, and it is alſo found in the diſſection of many Creatures, and therefore he that deſires to be expert in the knowledg of ſuch things, let him be much converſant in Diſſections, ſo ſhall he gain much knowledg and reap much profit by it, we wrote of theſe ſeverally before, we only make mention of ſome examples of it here, that ſo men might be the more inflamed with an earneſt deſire to learn. But enough of theſe things.

CHAP. 75.

How Bodies may be known to be ſick.

HE that would be accounted an expert Phyſitian, muſt be well acquainted with unhealthful Indications, that ſo he may know when a party is ſick, and of theſe ſome are ſubject to ſenſe by thoſe things which are within

within them, by change of Nature, in magnitude, colour, form, or Figure, and Scituation, hardneſs and ſoftneſs, cold and heat.

Others are not ſubject to ſight nor ſenſe, and they are to be known by the hindring or hurting of the operations, pains, or unnatural ſwelling, by all theſe or ſome of theſe.

CHAP. 76.

Signs of an afflicted Brain.

PArticularly the Signs of ſuch as are ill in their Brain, or have that Noble part of the Body indiſpoſed are ſubject to madneſs or folly, or their Senſes or Imagination is hurt, and not able to perform its Office as it ſhould do, and the Humor offending may be known ſometimes by what humor comes out by the Mouth, Noſtrils, or Ears, or by pain in ſome particular part of the Head.

CHAP. 77.

Signs of an afflicted Heart.

AFflictions of Heart are known by difficulty of Breath, and alſo by the trembling and uſual motion of the Heart it ſelf, by the motion of the Pulſes, by the heat of the Body, either ſoon heating or ſoon cooling, by Feavers and Shiverings, by change of colour, fainting, and pain.

CHAP.

CHAP. 78.

Signs of an afflicted Liver.

INfirmities of the Liver are found out by either defect or ſuperabundance of Humors, when the Humors are turned to places againſt Nature, as the Choller to the Blood in the yellow Jaundice, *&c.* by ill color, by unnatural digeſtion, by deſiring to feed upon things that are not natural food, by ſuperfluous Excrements, by heavineſs, and pain, and ſwellings, not only at the Region of the Liver, but alſo in other parts of the Body, nay, ſometimes the Liver, may be the cauſe both of difficulty of breathing and coughing.

CHAP. 79.

Signs of an afflicted Stomach.

YOu may reſt confident the Stomach is afflicte when people deſire food that is either too moiſt or too dry, when it cannot caſt up the excrements it ought to do, when it is moleſted by Hiccoughs, Belchings, ſtrainings to Vomit, Vomiting, and what humor offends, you may know by the colour of what is vomited up.

Culpeper.

If you find your Stomach nauſeous, your beſt way is to clear it by a Vomit, provided it be not a woman with child, nor ſubject to the fits of the Mother, and afterwards ſtrengthen it as you have been taught before.

CHAP.

CHAP. 80.

Signs of an afflicted Breast and Lungs.

Culpeper.

IT is my Opinion at present, that the Breast is never afflicted but it afflicts the Lungs, therefore I put them both together, though my Author mentions only the Breast.

Galen.

The Infirmities of the Breast are known by difficulty of Breathing, by coughing and pains in the Breast, and the difference of what is spit out by coughing gives Indication, what it is that offends the Breast.

Also the illnesses of the *Asphera Arteria* or Windpipe, are known by difficulty of breathing, pains in that place, offence in the Voice, or difficulty of speaking, and according to the same proportion it holds true, throughout the Body, sure Indications are taken from swelling, pain, excrements, and hurt of the Operation of the ill or afflicted part.

The Indications of excrescences not natural, are taken from their hardness, softness, colour, and Inflammations, as for example, in the small Pox, for pain what part of the Body soever it taketh possession of, it shews either solution of unity (as in wounds, *&c.*) or else sudden alteration.

A solution of Unity (as some Authors call it) or of continuity (as my Author here doth) is caused by cutting, eating Humors, fraction or breaking, and stretching.

The

The substance of the Body is altered by heat, cold dieness and moisture.

The operation of a part is hurt three waies.

1. *When it performs it painfully.*
2. *When it performs it faultily.*
3. *When it performs it not at all.*

Culpeper.

Although this be so plain that my Authors meaning may as conspiciously be discerned as the nose in a mans Face, yet because some men have as little Brains as other some have Noses, I shall explain his last words.

1. A mans Arm performs its office painfully, when he can scarce lift it up to his Head.
2. A mans Arm performs its office faultily, when it hath the Palsey.
3. A mans Arm performs not its office at all when he hath lost the use of it. By instancing in this one particular member you may (unless your Brains be in *utopia*) find out all the rest.

CHAP. 81.

Of the differences of those things that are cast out.

OF such things as are expelled or cast out, some of them are like the parts of the Body that are afflicted, others are excrements, or at least like excrements, for by what is cast out from and part of the Body, is naturally Indications given of the constitution of that part: But of this we have spoken more fully in our Treatise of the Members of the Bodie which none be-

fore us ever brought into a regular form; and indeed though the Ancients made many beginnings, yet none drew Physick up into an intire Body before us, to that then we refer you.

Culpeper.

Galen wrote many great Volumns in Physick 'tis confessed, but lest I should either put you upon Impossibilities in this particular, for want either of Books or learning to use them when you have them, or else set you to pick out a grain of Gold from out of a Cart-load of dung, I shall explain his meaning in this place.

1. He tells you some of the things expelled are like the part of the Body afflicted, as when such as are troubled with the Consumption of the Lungs, spit out such filth as resembles the flesh of their Lungs, or as it was in the last Epidemical Disease in *London*, when people with their excrements voided things like the skins of their Guts.

2. Others he saith are like Excrements, as when men from their Lungs spit laudable Flegm, or from their Bowels void laudable Excrements.

CHAP. 82.

Signs of a Sickness to come.

INdications of a Sickness approaching steer their course in a middle path, between those which accompany sound and sick men, for in sound men all things are according to Nature, but quite and clean against Nature in such as are sick, between both these lie the Indications of Neutral Bodies which is our scope at this time,

Some

Some of the Indications of Neutral Bodies agree with those things according to Nature, but differ either in quantity, quality, or time; again, other of them are contrary to Nature, but less than in such as are sick, therefore the dispositions of such people as are falling into a sickness are properly Neutral, these are different, for,

1. Some of them shew health a coming.

2. Some shew sickness is neer, all shew Neutrality in the present condition, for when Indications of health appear to the sick, they may be called healthful Signs, when Signs of sickness appear to the healthful, they may be called unhealthful Signs, we thought good to comprehend them both under this word *Neutral*, neither need any Body spend much time in admiration, that we divide all Indications into these three Heads, *Healthful, Unhealthful* and Neutral, if they do but consider, that such Signs as we call healthful, relate onely to people at present in perfect health, such as we call Unhealthful, relate only to such as are sick without so much as casting an eye to health to come, both do it properly without calling help of much reason, but rather sence; such as are Neutral Indications are much judged of by reason, knowledge and Judgment.

The difference of Neutral Indications is twofold.

1. Such as differ only in quantity; quality or time, but not at all in species from the things that *Physitians* call (according to Nature) as appetite to meat, either too much encreased or diminished, or not taken at convenient times, or unusual meats, or superfluities of meats, which are either too few or too many, too dry or too hard, or either want of superaboundance of moist excrements, or excrements that differ in colour, consistence, or time of excreting from the Ancient Natural

cuſtom, more or leſs drink in reſpect of quantity, hot or cold drink in reſpect of quality, too frequent coming to, or too long abſenting from the School of *Venus*, ſwearing, motion, or the like, retention and immoderate flowing of the Menſtruis, or the Hemorrhoids, all theſe are Neutral Indications of a ſickneſs to come, judg the like by an unaccuſtomed dulneſs of mind, an uſual forgetfulneſs, troubleſom ſleeps, deafneſs of the Ears, dulneſs of the ſight, the bulk it ſelf of the Body either greater or leſſer than uſual, or whiter, redder, paler or blacker, oftner ſneezing, belching, or breaking wind than uſual, the excrements of the Brain, purged out by the Ears, Mouth, or Noſe, altered either in Quantity, Quality, or Time; and to conclude, whatſoever natural thing elſe in the Body of man is altered in reſpect of Quantity, Quality, or Time.

2. The Second kind of Indications conſiſt in ſuch things as are not natural to the Body, and yet they are not ſo violent neither to cauſe a Diſeaſe, ſuch are, Gnawings at the Stomach or Guts, pain, Vomiting, Headach, Heavineſs of the Head, overmuch ſleeping, or watching, theſe ſhew the diſpoſition to be either ſick or Neutral, judge the like when the Sences are burdened with any thing againſt Nature, ſo long as they are not immoderately burdened, neither hinder a man from his uſual Imployments, they are but Neutral ſigns of a Diſeaſe; for inſtance, when whatſoever is taſted, taſts ſalt or bitter, though it be nothing leſs, when things ſmell ſtinking to the Noſe, though in themſelves they have no ſuch ſmell in them, noiſe in their Ears, black, blew, or red things appearing before the Eyes when there is no ſuch thing preſent, numbneſs or ſoreneſs in feeling, ſtretching, compreſſion, gnawing or heavineſs of Body, all theſe ſhew a Neutral diſpoſition at preſent, and a Sickneſs to come.

Chap.

CHAP. 83.

Signs of a sick Body.

WE are now come to the Indications of a Sickness present, whereof some prognosticate health, others death; the first of these may be called healthful, the other unhealthful in the Genus, dangerous in the Species; these are taken from the strength and weakness of the operations in General, if you take them in a General way, from the operations of some special part, if you take them in a special way.

These may partly be known by the Members, of the Body afflicted, taken,

1. *Per se.*

2. *Per accidens.* As by excrements, because in them appears signs either of concoction or crudity, and therefore they must needs show that Nature overcomes the offending matter, or the offending matter Nature, or at least that they equally contend for Dignities. If Nature overcome the offending matter, the Indication is healthful, the Game goes as it should do, but if the offending matter grow too strong for Nature, the sign is Unhealthful, but if they contend in strength, and you cannot tell which way the Scales will turn, that's a Neutral Sign.

Again; such as shew manifest concoction, are healthful Signs, such as shew crudity, are Unhealthful, such as shew neither, are Neutral.

There is besides these another kind of Neutral Signs, that is, when sometimes in the same party and same disease, the Sign give Indication of one thing one while,

and awhile after of its contrary, and these are called critical or decretory accidents, of which we have spoken in our Treatise of the crisis of Diseases.

CHAP. 84.

Of Causes Healthful, Unhealthful, and Neutral.

SEing therefore that of Causes some are Healthful, some Unhealthful, and others Neutral, we shall speak first of all of Healthful Causes, and of these.

1. *Some are such as preserve Health.*
2. *Others such as restore Health being lost,*

Of these the dignity belongs to the former, they deserve to carry the Bell away, and therefore we shall begin with them, and in so doing we must begin with a Body of an excellent Constitution, and shew the means to maintain it in such a plight, for if God had determined man of an unalterable Body, this Constitution must needs so have continued still, and never needed any art to help Nature, but because the Body of man is alwayes subject to alteration, corruption and change, therefore it stands in continual need of help.

CHAP. 85.

How many wayes our Bodies may be altered.

AS many wayes as our Bodies may be altered, so many remedies are required to help, and so many Conserves to preserve; but because all correctives work by degrees, and all infirmities haste on, Physitians usually call those Conservatives which by strengthening nature preserves health in vigor.

Our bodies are altered by some things necessarily, by other some not necessarily; I say it is altered by some necessarily because they cannot be avoided, as the Air we must needs receive some of it in, by eating and drinking, by sleeping and waking; but to run amongst the wild Beasts, or against the Swords is not of necessity, therefore about the first of these this Conservative art is requisite, not about the second; to such things then as must of necessity after the Body now turn we, and they are these.

1. *Air.*
2. *Motion and rest, both of the whole Body, and of every part thereof.*
3. *Sleeping and watching.*
4. *Meat and Drink.*
5. *Excrements of the Body.*
6. *Affections of the Soul.*

1. The Air alters the Body, as it cools, heats, moistens or dries, or according as these qualities are joyned together, or the whole substance of the Air altered,

2. Motion and rest offend on both hands, when they exceed a measure, also by drying, moistning, heating, or cooling, or by joyning any of these together.

3. Sleeping and watching } hurt by the same means
6. Affections of the Soul }

But as for eating and drinking and expelling Excrements, the immoderate use of them hurts both by themselves and by other means, or causes: but of all these we have written in another Treatise.

All these well used are preservers of health, but ill used are destroyers of it; for when the Body desires motion, exercise is healthful; but when it needs (you may take the word (*desires*) before under that notion (*needs*) if you please; for many men and women desire many times things, which are not needful for them, and I had translated it so before, had I thought of it) I say when the Body needs rest, idleness is better than Exercise, for that helps Nature when the other weakens it.

The like you may say of meat and drink, and all the rest, being given in due measure and quality, when the Body needs them they are healthful, but necessity, measure, and quality erring, they assault Nature to thrust her out of the house of Clay (or slime which you will)

If you please, you may add Time as a Companion to all these, for none but a Blockhead will doubt, but if both quantity and quality of such things as Nature needs be administred at an unfitting time, the occasion of time may be the occasion of ilness to the Body, for seeing the Body of man is very subject to change, therefore sometimes it needs one, sometimes another help.

Therefore seeing in these very intentions, some causes are Healthful, we will make some repetition of what belongs to our purpose, when the Air is temperate to a

Body

Body of the beſt Conſtitution, a moderate quantity both of meat and drink, ſleeping and watching, motion and reſt, &c. is convenient, but when the Air is diſtemper'd, you muſt vary the reſt accordingly, that ſo the body may neither ſhake for cold, nor ſweat for heat; as for motion, when your body begins to be weary, leave off exerciſe; the quantity of food is known by the perfectneſs of the digeſtions, and the excrements avoided ought to be according to the quantity of the food taken in; for a good Nature, appetites no more than it concocts; and the contrary ſhews a failing in Nature; alſo Nature when it is ſtrong is bale to ſet bounds to ſleep, and when the body needs no more, the Man wakes, there is no failing in the Excrements, of Urine, Dung, &c. and if you conſider this but well, you may eaſily ſee ſuch a man is not eaſily moved by affections of the mind, *viz.* Anger, ſadneſs, fury, fear, envy, &c. for theſe alter the Body from its natural ſtate.

Culpeper.

Although what *Galen* here ſaith be plain, and as true as plain, yet for the benefit of young Students, I ſhall explain him a little, in his ſix things not Natural, for indeed the right courſe of preſerving health, conſiſts principally in the right uſe of theſe.

They are as we told you,

1. *Air.*
2. *Meat and Drink.*
3. *Sleeping and watching.*
4. *Excrements of the Body.*
5. *Exerciſe and Reſt.*
6. *Affection of the Mind.*

Of all theſe in order, and that ſo plain that a Child may underſtand it, that can but read his *Paternoſter*.

The

The first part consists in Air, in which consider,

1. Its *Temperature*,
2. Its *Difference*.
3. *Quality*.
4. Its *Situation*.
5. *How it alters our Bodies*,
6. Its *utility or Profit*.

First, Air for its Temperature.

1. Considered in it self is cold and moist, but not so moist as cold, for it produceth the coldest effects to mortals, *viz.* Snow and ice, and is indeed the coldest Element.

2. Considered by accident as it participates of the reflective Beams of the Sun, it is hot and moist, and at some times far hotter and far moister than at other some, and so we are here to consider it.

Secondly, The Differences of Air are two.

1. Good and Temperate,
2. Evil and Intemperate.

Thirdly, The Quality of the Air is altered two waies, and it must then you will confess alter Body as many.

1. By the Region as it is well or evil tempered, and that's the reason Agues are so rife in Fenny Countries.

By the wind, and so.

1. The East Wind is hot and dry, attractive blasting:
2. West Wine cold and moist, expulsive.
3. South Wind hot and moist, putrefactive.
4. The North Wind cold and dry, retentive.

Fourthly, Scituation of the place alters the Air, For,

1. Stony ground is cold and dry.
2. Sandy ground, hot and dry.
3. Fenny ground, cold and moist.
4. Woody and fat Land, hot and moist.

Fifthly, The Body of man may be altered by the Air three waies.

1. By

1. By the Quality of the Air which alters the Body in reſpect of Region, Wind, and Scituation of place.
2. By the ſubſtance of the Air, which.
   1. Being groſs, thick, or cloudy, makes fat Bodies dull Wits.
   2. Being pure and clear, makes nimble Bodies and quick Wits.
3. By ſudden change of Air, for when ſickly people go out of a bad Air into a good, they find themſelves the worſe for the preſent, becauſe Nature abhors all ſuddain changes.

Sixthly, The profit and operations of the Air upon the Body of man are theſe,

1. It helps to engender both Vital & Animal Spirit.
2. It cools the heart by inſpiration.
3. It is the Author of Life, Diſeaſes, and Death to mortal men and Women.

Meat and Drink was noted to be the ſecond part to be handled in which conſider,

1. *Their Quantity,*
2. *Their Quality.*
3. *Cuſtom.*
4. *Order.*
5. *Time.*
6. *Age.*

Firſt, The Quantity of Food, muſt be conſidered,

1. According to the ſubſtance of the meat whether hard or eaſie of Digeſtion.
2. According to the Quality of the food, whether hot, cold, dry, or moiſt in temper, and in each whether they be moderate or immoderate.
3. According to the Complexion of the Eater, of which we ſhewed you plentifully before.

Secondly, The Quality of the Food, is to be conſidered,

1. As it is good or evil.

2. As

2. As it is hot, cold, dry, or moist in Operation, and in all these, whether it be temperately, meanly, or extreamly so.
3. As they nourish much or little.
4. As they make Juyce, thick or thin, watry or gross, mean or temperate.

Thirdly, As for Custom in eating and drinking.

1. It must be well regarded.
2. It is like another Nature.
3. It makes bad meats to some better than good meat.
4. Such meats as please the pallats of the Eaters best, are usually sooneſt digested; but not alwaies.
5. If Custom be bad and must be mended, do it.
   1. By degrees, 2. In time of health if possible.

Fourthly, In treating of the order of eating and drinking, I shall take them apart, and so speak of them severally.

For Meat,

1. If the Body be bound, eat first such Meats as mollifie, if loose, such as are astringent.
2. Slippery meats eaten first, are subject to draw down others indigested.
3. Restrictive meats eaten first, are subject to hinder such from digestion as are eaten afterwards, and thereby cause them to putrifie in the Stomach.
4. If you consider the two former Aphorisms, you may easily find the reason of the first.

For Drink,

1. Accustom your Body to drink as little as may be between Meals.
2. Drink not at all at meals before you have eaten something.
3. Drink the smalleſt Beer first, and the strongeſt afterward, and this though it be contrary to the Opinion

Opinion of all *Galenists*, yet it is synonimous to the truth it self, and therefore a Cup of Wine drank after Meals is wholsom for Ancient people and such as are in a Consumption.

4. Drink often at Meals whether you be a thirst or not, for that, 1. helps digestion, 2. mingles the meat in the Stomach, 3. helps it to pass its Chyle.

Fifthly, Time of eating, regard,

1. The Time of the yeer, for Winter requires more Meat though less Drink, than Summer, because the Stomach is then hotteſt.

2. Time of the day, and as neer as you can keep the same time of eating.

Sixthly, As for Age,

1. Children should,

1. Eat meats moderately hot and moist, because their Natural temper is so, let our Physitians in their (*Rabbites*) prate their pleasure.

2. Let them eat often.

3. Let them drink no Wine.

2. Young Men,

1. May eat cold Herbs.

2. Must eat meats colder, moister, and of grosser substance.

3. Drink but little Wine.

4. Use all things in respect of Diet according to Complexion, Exercise and Custom.

3. Old Men must use.

1. Such meats as are hot, moist, and easie to digest.

2. Such drink as make the Humors thin, and purge the blood by Urine.

My third principle consists in Excrements of the body. These consist in Fulness and Emptiness, which I shall divide and speak of both apart, and therefore,

1. Of

1. Of Fulneſs, in which conſider,

1. *Its Subſtance.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Place.*
5. *Its Cauſe.*
6. *Its Signs.*
7. *Its Cure.*
8. *Its Accidents.*

Firſt, Fulneſs in ſubſtance is,

1. Of Nouriſhment either profitable or unprofitable.
2. Of Spirits either groſs or thick, or ſubtil and thin.
3. Of Humors either good or bad.
4. Of Excrements which are diverſe.

Secondly, The kinds of Fulneſs are either in Quantity or Quality.

1. In Quantity, in reſpect of Nouriſhment or humors in reſpect of Humors,
   1. When all the Humors abound, which the Greeks call *Plethora*, the Latins *Plenitudo*, and we properly may call (*Fulneſs*) and this happens either in the Veins or Arteries.
   2. When onely the Humor abounds, Puta Choller, Flegm, Melancholly.
2. In reſpect of Quality, when the Humors are hotter, colder, thicker, thinner, ſalter, ſowrer, &c. than is fit, and this is called *Cacochymial.*

Thirdly, Its Differences are,

1. Univerſal, poſſeſſing the whole Body.
2. Particular, poſſeſſing only ſome part thereof.

Fourthly, The place is different according to the matter offending, be it Nouriſhment, Spirits, Humors, or Excrements.

Fifthly, The Cauſe is either General or Particular

1. General is,
   1. Meats corrupted in digeſtion for want of heat, when

when the Stomach is not hot enough to digest the the meat.

2. Humors being either Plenitude, or Cacochymia, which what they are you had before,

2. The Particular Cause is either of Spirits or Excrements.

Sixthly, The Signs are different, answering to the diversity of the Causes.

Seventhly, Cure must be,

1. According to the matter offending, and place offended.

2. The Evacuation of *Plenitude* is by Bleeding, of *Cacochymia* by Purging.

Eightly, The Accidents are diverse, according to the cause offending, and place offended.

Having now spoken of Fulness, what remains but that in sober sadness, we speak a word or two of Emptiness, in which consider.

1. *Its Definition.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Causes.*
5. *Its Signs.*
6. *Its Cure.*

First, The Definition, Emptiness consists,

1. In want of Nourishment, Spirit or Radical moisture.

2. In the diminishing of these either in the General or Particular.

Secondly, Its kinds are,

1. General, when the whole Body grows thin, weak, slender, or empty.

2. Particular, when any part of the Body was served the same Sawce.

Thirdly

Thirdly, Its Differences are,

1. Universal in the whole Body.
2. Particularly in some part.

Fourthly, Its Causes are,

1. By Art, as Purging, Bleeding, Sweating, &c.
2. By Accident; as,
1. By Obstruction of the Passages either of Vital heat, or the Neutrative Faculty, or voiding of Excrements
2. By a Flux; which either washeth away the Natural substance, or hinders either Nourishment or Spirits from a particular place in the Body.

Fifthly, The Signs of this is an *Atrophia*, which is nothing else but a wasting or consuming of the whole Body, or some particular part.

Sixthly, The Cure is done;

1. By removing the Cause.
2. By restoring the lost substance.

My Fourth Principle consists in sleepingand watching, which because they are inconstent together, we will treat of them apart, in some particulars; yet because Nature hath joyned them together, so will I do also in others.

In sleep consider,

1. *What it is.*
2. *Its Cause.*
3. *Its Time.*
4. *Its Quantity.*

First, Sleep is Rest and Quietness of the Body, of the Mind, and of the Spirits.

Secondly, The Cause of sleep is,

1, A sweat Vapor sent unto the Brain.

2. The coldness of the Brain turns those Vapors into Humors,

1. Stopping the Conduits of the Nerves, thereby prohibiting motion.
2. Stopping the *Sensoria* or ways of the *Senses*, thereby prohibiting understanding.
3. Prohibiting the Spirits, and thereby withstaning instigation to action.

Thirdly, As for the time of sleeping, the day-time is disliked, and the night accounted only fitting.

Fourthly, The Quantity of sleep, is six, seven, or eight hours, according to the Complexion of the party, of which you have plentiful information before.

The difference of sleeping and watching are only Moderate, and Immoderate: I shall joyn them togethet in the first, and see if I have writ enough to separate them in the second.

Both sleeping and watching moderately used (for if you use the one immoderately you must needs do both so.)

1. *Comforts Nature much.*
2. *Refresheth the Memory.*
3. *Cheers the Spirits.*
4. *Quickens the Senses.*
5. *Revives the Animal Virtue.*
6. *Strengthens the Body.*
7. *Helps Digestion.*
8. *Expels Excrements.*

The Vices of them both, are far different; and although I can close with those that have written Ethicks in this, That all Virtues are a Medium between two Vices, yet in other of their Tenets I cannot, because some of them lead men to Atheism.

The Immoderate use then of sleeping and watching I shall speak of apart.

Immoderate watching.

1. Makes giddy Brains.
2. Fills the Body full of Rewm.
3. Dries the Brain.
4. Breeds Apostumes.
5. Troubles the Spirits.
6. Causeth Crudities.
7. Makes Fools.

Immoderate sleep.

1. Dulls the Senses.
2. Causeth superfluous Excrements.
3. Makes dull wits, especially in old folks and Children.
4. Retains the Excrements.
5. Over-moistens the Brain.
6. Fills the Brain full of Crudities.

I am now come to my Fifth part, which consists in Exercise and Rest, and this I shall wholly take apart.

In Exercise consider,

1. What it is.
2. Its Difference.
3. Its Effects.

First, Exercise is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c.

Or of both, as the Art of Defence, &c.

Secondly, The Differences of Exercise are,

1. Moderate, which is neither too much nor too little.

2. Immoderate, which is either vehement or Excessive.

Thirdly, The Effects of Exercise, I shall take apart, and I do not know but I may lawfully do so, seeing neither God or Nature hath joined them together.

Moderate

Moderate Exerciſe,

1. *Stirs up Natural Heat.*
2. *Equally diſtributes the Spirits.*
3. *Opens the Pores.*
4. *waſts the Excrements of the third digeſtion.*
5. *Strengthens the Body, Senſes, and Spirits.*
6. *Comforts all the Members.*
7. *Proſits Nature much.*

Immoderate Exerciſes,

1. *Hurts the Body and all the Parts of it.*
2. *waſts, dries, conſumes, and wearies the Body and Spirits.*
3. *Overthrows Natures Actions.*

Thus having done with Exercise, 'tis beſt to write a word of Idleneſs, or Reſt.

Reſt is either Moderate or Immoderate;

Moderate Reſt,

1. *Comforteth and refreſheth Nature.*
2. *Maintains health in a good Decorum.*
3. *Recruits a tired Brain.*
4. *Strengthens the Body in general; the Senſes and Members in particular.*

Exceſs in reſt, or extream Idleneſs (which you pleaſe.)

1. Dulls the Mind, the Senſes, and Principal Inſtruments of the Body.
2. It cauſeth Crudities, evil Humors, evil Excrements, cold Sicknesſes, infinite Infirmities.
3. Haſtens old Age.
4. Cauſeth Deformity.

I am now come to my laſt point, Affections of the Mind, and they are but two, *Content*, and *Diſcontent*.

In Content consider,

1. *what it is.*
2. *Its Effects.*
3. *Its Differences.*

First, By Content, I mean such affections as are pleasing to the Nature of man, as Hope, Joy, Love, Mirth, &c.

Secondly, By their Effects:

1. They dilate the Heart and Arteries.
2. They distribute both Vital and Natural Spirit throughout the Body.
3. They comfort and strengthen not onely the parts of the Body, but also the Mind, and that in all their actions.

Thirdly, Their Differences are two and no more.

1. Moderation, which comforts both Body and Mind.
2. Immoderation, which hurts both Body and Mind.

First, By Discontent, I mean such affections as disturb the Body, as Anger, Hatred, Fear for things to come, Care for things past, Sorrow, Grief of Mind, &c.

Secondly, The Effects of it are,

1. They divert the Vital heat from the Circumference to the Center, thereby consuming the Vital Spirits drying the Body, and causing Leanness.
2. They are forerunners of evil.
3. They are Destroyers, Overthrowers and Murderers both of Body and Mind.
4. They hasten old Age and death by consuming Radical Moisture.

Thus much for my Comment upon this Chapter, which

which if it light into the hands of a wise man, I have written enough; if of a Fool, too much.

CHAP. 86.

Of *Venereals*.

THe Opinion of *Epicurus* was, that it was Unhealthful for man to come to the School of *Venus*; but indeed and in truth, the Exercise is beneficial, if a due interval of time be observed. And this you may know, if the man find himself the better and not the worse after the Act. As for the time to such business, Let not the Body be too full nor too empty, too hot nor too cold, too dry nor too moist; and if you must err in one of these, err as little as you can. And because usually errors are in such case, let the body be rather hot than cold, full than empty, moist than dry: Before you come to the School of *Venus*, go to the School of *Mars*, namely, Exercise your Body before you take councel of the under-sheet, and so exercise it that you do not tire it: If your Constitution be good, you need not fear the exercise of your Constitution can be otherways: If there be deficiencie in your Body, it is no wonder, if you read it in your Child. We have given you notice how you may know the deficiencies of your own Body; and we have spoken of them severally in the Works of ours: If the temperature of the Body differ from Health, the effects of the same Temperature must differ as much from the desired end; and in that take a few Rules to help your selves.

Hot Bodies desire hot Nourishments, cold Bodies cold nourishments, dry Bodies dry Nourishments, and

moist Bodies moist Nouriſhments, and the reaſon is becauſe every like is maintained by his like: Therefore whereas Motion, want of Nouriſhment, Watching, a Looſneſs, and Diſcontent, dry the Body and procure Diſeaſes thence coming, the contrary to theſe moiſten the Body, for likes rejoyce in their likes, and keep the Bodies in their Temperature; and this we ſpeak concerning Bodies Healthful. The inequality of theſe is the breach of Health in the Body of man, the way to correct which we have ſpoken of before, only ſomething we ſhall now add. If the Body be offended by much idleneſs, we ought to correct it by Exerciſe, but this is to be done by degrees, for nature abhors all ſudden change; Underſtand the like by a Body weakned by too much Exerciſe, as alſo by other things not natural, which we ſpake of in the laſt Chapter.

Alſo it may ſo come to paſs, that the Stomach may be colder than it ought to be, and yet the Brain at the ſame time, hotter than its due temper; in ſuch a caſe, you muſt remedy them both with Medicines proper for them: Do the like by other parts of the Body when they are hotter, colder, drier, or moiſter than they ought to be.

Culpeper.

By what means to do this, you have before in my Comment.

CHAP.

CHAP. 87.

Of healthful Cauſes of the Inſtrumental Parts.

AS concerning healthful Cauſes of the Inſtrumental parts of the Body, ſome conſiſt in want, or error in Formation; others in want, or error in Magnitude, Number, and Scituation.

In Formation many errors happen, both in the faſhion of the part, and if there be any Cavity in it, when it differs from the Golden Mean in the paſſage, Mouth, roughneſs or ſmoothneſs; theſe if they differ but little from what naturally they ought to be, may deſerve the appellation of (Healthful) but if much, they may ſafely be called Unhealthful, but if the difference be ſo great that the part cannot perform its operation, it may truly be ſaid to be ſick.

Alſo difference muſt be made in the Quantity of the Defect, as alſo in the Number, whether one or more, or how many of the parts be deficient; as alſo what the Scituation of the deficient part is.

The Differences then of theſe are four:

1. Such whoſe Inſtrumental parts are in a due Decorum.
2. Such as differ but little from it, and therefore may alſo be called Healthful.
3. Such as differ more, and therefore are Unhealthful.

Such as differ moſt, and therefore are ſick.

As for ſuch Members as offend in Figure or faſhion,

viz. such as are crooked or the like, while the Child is yet yong and tender, they may be reduced to their Natural habit, by binding or such like means, but when once the Child is grown up and the parts hardened, 'tis impossible to reduce them, and indeed all errors in the Body are easier to be amended whilst the Body grows, than afterwards, for then (according to the Opinion of most Physitians) there is no place left for Remedy.

As for such Members as exceed their due proportion in bigness may be reduced by resting, and convenient binding of them; also Members may be encreased by motion, and moderate rubbing, for that calls the Blood to the place.

All defective parts which have their Original through Blood, are not impossible to be corrected or restored; but such parts of the Body as are Spermatical, or have their Original by Seed, are either altogether impossible to be restored or very near the point, although a callous matter grow in their places, which performs the same office they did.

In all these Nature is the Work-woman, and the Physitian but her Servant.

Also sometimes two or three Vices may accompany one and the same Part, as in him that we told you before, that had a small and round Stomach, and near the *Diaphragma*, for in him both Magnitude, Formation, and Scituation were depraved, and the greatest Artificialness in the world could never bring this to a natural habit, for if his Stomach were never so little full, difficulty of breathing followed, therefore his only Remedy was to take little meat and drink at a time, and to take it often. And he which we told you of, that had an Obstruction in his Liver by reason of the narrowness of the Vessels, an extenuating diet was found out for his Remedy.

CHAP.

CHAP. 88.

Of *Solution of Continuity.*

IT remains now that we speak a word or two of that Kind of Disease, which is incident both to the Similar and Instrumental parts, *viz.* Solution of Continuity or Unity which you please, which although it happen many times to men in perfect health, yet because it causeth passion it may be numbred among Diseases, for if a sensible hurt of Operation make not a difference between health and sickness, I know not what doth.

Yet amongst these also is some difference, for some of these give Healthful Signs, some Unhealthful, and some Neutral; as for the Cure, that must be according to the Nature of the Part hurt, and the Essence of the Disease hurting.

Culpeper.

Methinks *Galen* is very misty and hard to be understood in this, I shall give you his meaning as well as I can, and rest confident if I do vary from the meaning of *Galen*, as it may be I may not, yet I will not vary at all from the truth.

Then consider,

1. Solution of Unity is made by Wounds or Ulcers.

2. A Wound is a Solution of Unity, new, bloody, and without putrefaction, and it is either,
   1. Simple, without accidents.
   2. Compound, with accidents, as loss of substance, Bruise, Swelling, Inflammation, Pain, Convulsion, *&c.*

3. Dif-

3. Difference according to place, or part of the Body, 'tis in, whether Principal or not Principal, Spermatical or not Spermatical.
4. Difference in respect of end, as great, little, hard or easie to cure, dangerous, mortal.

3. An Ulcer is a Solution of unity, with matter differing in substance from the flesh about it.

1. Its kinds are either plain, hollow, fistulous, sanious, virulent, cancerous, corrosive, putrefactive.
2. Its accidents are pain, swelling, Inflammation, hardness, callous evil flesh, hard lips, distemper, Worms, Bones corrupted.

If any will contend that Fractures, and Dislocations, are solutions of Unity, they may: I shall pass them here, they being not things for every Child in Physick to meddle withal; this is a Horn-book to Physick, and you shall seldom find Latin or Greek written in such a Book.

CHAP. 89.

Of the Common Intention of Cure.

THE Art of Curing hath one common Intention, which is taking away that which is contrary to the Cure, and all such Causes as bring Health do no more; Also the disposition of every part to be cured is to be considered, hot distempers are to be cured by cold Causes, cold by hot causes; so of whatsoever be immoderate thwart Nature, and whatsoever is moderate

rate help Nature, than of neceſſity, whatſoever is immoderate one way, muſt be brought to Mediocrity by its contrary immoderate, and this may be done two ways, either according to power or according to imagination; according to power, when a thing is really ſo; according to imagination, when we conceive a thing to be ſo as it is not: Of theſe things we have ſpoken in our Vertues of Simple Medicines.

As for the Cure of ſuch Diſeaſes as are already inherent to the Body, we muſt regard the cauſe of the Diſeaſe; put caſe for example, a Feaver ariſeth of putrified Humors, The Indication of Cure is, *Evacuation* and *Alteratio*, Alteration is cooling the heat of the humor by cool Medicines, this taketh away the Effects, but the Cauſe is taken away by Evacuation, as Bleeding, Sweating, or Clyſters, or drawing the humor to another place, as by Bliſters or the like; In this you muſt regard the matter offending, both in reſpect of Quantity and Quality, and the manner of uſe of your Medicines, this we have largely ſhewed in our Therapeutick; only this let us ſtick to in all Cures, to take away the matter which cauſeth the Diſeaſe, by the Roots: If the Diſeaſe be Compound, uſe a Compoſition of Simples fitting for it, if the Diſeaſe be great, let the Medicine be the ſtronger, in all let the Medicine be proper for the Diſeaſe; for example, If the Diſeaſe exceed Nature in ten parts of heat, and ſeven parts of drineſs, let the Medicine be ten parts colder and ſeven parts moiſter.

Alſo the part of the Body is to be conſidered, that ſo the coldneſs of the Medicine may make the afflicted part no colder than it ought to be; if the Diſeaſe lie in a remote part of the Body, the Medicine ought ſo to be formed that it loſe not its vertue before it come to that part,

part, let it then have not so much heat only as the Disease requires, but somewhat more, even so much as is necessary to penetrate to the afflicted part.

Also the matter or substance of the offending humor must be heeded, for if it be thick it cannot penetrate to the extream parts of the Body, and in such cases you must use Medicines that are of a cutting quality.

Culpeper.

It seems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by strengthning Nature in General, and the part of the Body afflicted in particular, of this and the reasons for it, every one that is fit to give Physick may see in my *English Physitian*, Of the last Edition.

CHAP. 90.

The Cure of Solution of Continuity in a fleshy Part.

SOlution of Unity is cured again by Unity, and this in Instrumental parts is impossible.

Culpeper.

I think my Author means 'tis impossible to set a mans Arm on again when 'tis cut off, if he do, I am clearly of his Opinion; but when a man hath cut his Finger, there is a Solution of Unity in an Instrumental part, and yet that is easily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not always possible, but in fleshy parts it is, unless the loss

loss of substance be so great that the sides of the wound cannot be joyned together, without marring the form of the Body.

Our present task then is,

1. To joyn the parts of the Body together which are separated by the Wound or Ulcer.
2. To keep them together being so joyned.
3. To cleanse the Ulcer of what hinders the Cure.
4. To preserve the part sound being cured.

The First and Second are performed by convenient binding and stitching together.

To the Third we must have a care,

1. That neither dust, filth, nor hairs fall into it.
2. That no Corruption breed in it that may hinder the Cure.
3. If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of Continuity in a fleshy part.

Culpeper.

Galen hath done very well in this; I shall only add an Exhortation to Artists, which if they observe they may do well.

I desire them,

1. To work safely, without hurt.
2. Speedily without detracting time.
3. Do as they would be done by in like case.
4. Not aim at Gain.
5. Promise no more than they can perform.
6. Perform faithfully what they promise.

CHAP.

CHAP. 91.

Of Solution of Continuity in a Bone.

THe breaking of a Bone is a Solution of continuity in it; A Bone broken in two cannot be made one again, but is only united by a Callous; a Callous is made of the very same Nourishment that nourisheth the Bone, and some hold that the Bones of a Child whilst they are young and tender will unite without a Callous.

Usually when a Bone is broken, the Muscles which lie near it suffer also, therefore the intention of Cure is double, one which regards the Bone it self, the other which regards the parts of the Body near the Bone which is broken, the latter you find the way of Cure in the foregoing Chapter.

Because as we told you all Bones are united by Callous, you ought to supply Nature with a convenient superfluity to make this, and withal to observe a convenient Decorum both in respect of the quantity and quality of it, and according as you find the fracture to abound with moisture or driness, so to prescribe a diet either drier or moister as you see fit.

Culpeper.

I as yet know, or can at least at present remember no better Remedy in such a case, than a strong Decoction of Comfry Roots or Leaves if the time of the year afford them, you may make the Decoction in Wine or Water, or a mixture of them, according as you find the

Age

Age and Complexion of the Patient to be, and the season of the year agree; and as Comfry is so good for a broken Bone, so Knot-grass is as good used in the same manner for a disjuncture.

CHAP. 92.

Of pricking of a Nerve or Tendon.

SEeing Nerves and Tendons are of such exquisite sense, the pricking of either of them is very subject to produce Convulsions, and the reason is, because no expiration can come outwardly from those parts; to prevent it, then you have no other Remedy than to open the Wound and dry it up with Medicines of such thin substance as can penetrate even to the very bottom of the Nerve.

Culpeper.

The usual practice of the Chyrurgions of our time in such cases is to cut the Nerve, and so suffer the Patient to lose the use of that Member; but I suppose if you heedfully read my *English Physitian Enlarged*, of the *last Edition*, you may find a safer way to the Wound.

CHAP. 93.

Of Diseases according to Formation.

WE come now to Formation, the Diseases of which although they are divided into many Disse-

Differences, we will begin with that which is most evident, which is change of Figure or Fashion, this we told you might be amended so long as the party is growing, and the sooner the better, for when once they are grown up, 'tis past cure.

The Intention of this Cure is the turning the Member the contrary way; If it come by reason the Member was formerly broken, and not rightly set, if it be new done, your way is to break it again and set it better, but if long time be elapsed, 'tis past cure.

CHAP. 94.

Of Obstructions.

OBstructions are caused of Humors either thick or thin, the healthful causes of the first are cutting and clensing Medicines: That which is caused by hard dung in the Guts, remedy the hardness of it by moist and fat Clysters, and then carry it quite away by such as are sharp.

The Stone in the bladder requires cutting and bringing it away.

Immoderate fulness also causeth Obstructions, and they are to be cured by immoderate emptying, as bleeding and the like.

Superfluity of meat is corrected by Purging and Vomiting.

Stoppage of the Lungs by Coughing.

In the passages of Urine by such things as provoke Urine, and Urine is provoked by such things as vehemently extenuate or make thin:

The Stomach is clensed by Vomiting, the Bowels by Purging.

To

To conclude, whatsoever is contrary to Nature in any part, is to be taken away, and if that cannot well be done, draw it to another part where it may.

Culpeper.

I do not well fancy *Galens* Remedy of cutting such as have the Stone, I think, nay am confident Remedies not dangerous may be found for the Stone in some of my Works, I think in my Translation of *Riverius*, and of the *London Dispensatory*, the last Edition, look *Lapis Nephriticus* there.

CHAP. 95.

Of Roughness and Smoothness.

WHat parts of the Body soever have lost their natural habit by roughness, natural smoothness is to be restored to them, and this (be it to the Bones, Arteries or Tongue) is to be done by mild and moistning Remedies, which have no biting quality at all in them.

Again, Other parts of the Body have or may have a smoothness in them which is not Natural, roughness is to be recovered to such, by Medicines which cleanse and something bind, but if there be Obstructions and narrowness of passages withal, use first such Medicines as cut tough Humors.

If there be a mixture of any of these Diseases, let there be the like in the Medicines, it is sufficient to give one Example, for thats the Rule we follow in all our works: Suppose a multitude of Blood flow to some particular Member, that not only the greater but also the lesser Veins of that Member are extended, and by reason of the cleerness of the Skin are cleerly seen; 'tis

to be ſuppoſed, that other Veſſels that cannot be ſeen are ſtretched alſo; now the danger is, leſt that which is ſweat out through the Veſſels be ſpilled in the void places in the midſt of the Body: Now the Cure of this muſt be done by Evacuation, or to write plainer Engliſh by emptying, becauſe the diſeaſe proceeds of the immoderate filling of the part, but yet this Humor thus paſſed into the Cavities of the Body will never be brought out that way while the world ſtands, therefore all Evacuation cannot be made at the part of the Body offended if the whole Body be overfilled, for if we uſe Scarrifications or Inciſions, we ſhall draw the more thither by reaſon of the pain; if we ſhould attempt to Scatter it by heat, the heat would draw more to it than it ſcatters away; If we go about to drive it back, the Body being full admits no ſuch motion; in ſuch a caſe then you muſt firſt evacuate the whole Body, then meddle with the particular part afflicted afterwards, firſt repelling the Humor, and then diſperſing of it.

And this know, The leſs the Humor is, the ſooner 'tis evacuated, cooling and binding Remedies repell it.

If you conjecture any offending Humor yet retained in the part, firſt ſearch whether it be thick or thin, that ſo you may expel it either with, or without cutting Medicines.

Alwaies have a care of hot Medicines if the afflicted part be towards the upper part of the Body, becauſe they ſend Vapors upwards; therefore in ſuch caſes let the heat of the Medicine be but mean, and if it be a little moiſt withal, it can cauſe no pain, but if you would diſperſe any humor from the lower parts of the Body let the medicine be ſtrong leſt it loſe its ſtrength before it come at the afflicted part, neither need you fear the ſu-

perior

Perior parts will be afflicted by ſuch Medicines, ſeeing the cauſe of the affliction lies not in them, neither are the Medicines to be appropriated to them.

Then conſider. That the parts afflicted by ſuch defluxions, ſome are rare, looſe and ſoft by Nature, others thick and hard by Nature, the former are eaſily emptied, you muſt uſe ſharper Remedies to the latter.

The Indications then muſt be taken, both from the ſubſtance of the afflicted part, and alſo, from the Formation and Scituation of it: for example, if it happen to, that the Liver be afflicted by Humors in the ſmall Veſſels thereof, which Humors are thin, viſcous, thick or ſuperabundant; Is it not the readieſt way, firſt to ſeparate theſe by extenuating meats and drinks, and change them into another ſubſtance? Then in the ſecond place, to empty thoſe by paſſages which are large and not by thoſe that are narrow, whereas you cannot bring them thither without extenuating, for there are large paſſages (*Meatus*) in the Liver as well as narrow, which paſs to the *Vena Cava*, as the marrow doth to the *Vena Porta*: It is no ſuch difficult matter then when Humors are thick and tough in the Liver to evacuate them, by drawing them to the *Vena Cava* by ſuch Medicines as have a drawing quality, that ſo they may be caſt out by Urine.

But beſides theſe, here is another Indication to be taken from the Liver it ſelf; Suppoſe it be ſo weakened by moiſtning Medicines, or Cataplaſms, that it is unabled not only to perform its own Office, but weakens the Veins alſo; in ſuch a caſe you muſt mix ſome binding things with your Medicines, but ſeeing the Liver lies ſo low, 'tis ſome Queſtion whether the binding Medicines be not weakened before they come at it, unleſs they be mixed with ſome things elſe of more ſubtil parts, as

Spices are, If you make up your Medicines of such Spices as bind, Nature when she hath gotten two Qualities to serve her turn in one Medicine, will operate the stouter.

Culpeper.

I know at present none better for such a purpose than Cinnamon, and *Cassia Lignea*, and if you mix a little Spodium amongst them it will not do amiss,

Galen.

Also take another Animadversion, Have a care the Natural temper of the part afflicted be not distempered by the Humor flowing to it, if it be Flegm that flow to it, it may be it is too cold, if Choller, too hot, you must cure this distemper before ever you can restore the Member to its pristine health and strength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein also you must be well versed; namely, how hot and cold every Member by Nature ought to be, for how can you tell else when it exceeds its due proportion in cold or heat, or when you have cooled or heated it enough?

CHAP. 96.

Of Diseases according to Number.

HAving spoken enough of these things, we come now to such whose Number is not according to Nature, and seeing their differences is twofold, one in which some part is deficient; the Cure of which is by subministring to Nature, the other which is superaboundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all these

theſe may be cured 'tis true, but new ones cannot be gotten in their rooms that are wanting, ſome there are that though they cannot be generated again, yet ſomething may be made in lieu of them, as a Bone being taken away, you may put in ſome ſubſtance different from both Bone and Fleſh in ſtead of it, for there is a certain Callus Fleſh grows in the room of it, which though it ſeem like Fleſh at firſt, yet in proceſs of time it grows to the hardneſs of a Bone; ſo alſo any Member being cut off, ſeeing we cannot make its like in ſubſtance, we may make the like of it in ſhew, that ſo the Body may the better retain its beauty.

Culpepir.

A right Worſhipful Buſineſs, and teacheth a man thus much knowledg, That he may make a wooden Leg.

CHAP. 97.

Of Diſeaſes according to Magnitude.

AS for Diſeaſes according to Magnitude, when the bigneſs of the parts of the Body are according to nature they are as they ſhould be, if any parts be bigger or ſmaller than they ſhould be, you ſhould take away from thoſe that are too big, or if that cannot be, withdraw the matter to another place, cheriſh thoſe that are deficient in bigneſs, and take away thoſe that ſuperabound, this was ſpoken to more at large before.

CHAP. 98.

Of Diseases according to Situation.

WE come to that other kind of Healthful causes which amends such parts as are out of place, as Luxation, Ruptures, &c. this is done by some violent stretching or stroke, or else by some dilation or breaking of the Continent; Twofold then also is the way of Cure, the one is by reducing it to its proper place, the other by strengthning the part after it is reduced.

CHAP. 99.

Of Preservative Causes.

THis Chapter seems to contain in it the Sum of all what hath hitherto been spoken; of Preservatives there are three Kinds;

1. *Such as have respect to men in perfect Health.*
2. *Such as regard men not in perfect Health.*
3. *Such as belong to men that are Sick.*

The first maintains Health, the other two retain it; The whole Basis of this is chiefly busied about Humors, which ought neither to be too thick nor too thin, neither to watry nor too many, nor too hot, nor too cold, nor too biting, neither subject to Putrefaction, nor yet of a Venemous Nature, for when any of these are encreased they engender Diseases,

The Intention of Cure of this, is Alteration and Evacuation.

They

They are altered when they are either concocted by the Body it ſelf, or by ſome other Faculties which have a Medicinal Force or Operation, as by ſuch things as expel poyſon, they are evacuated by Purges, Clyſters, Sweatings and Vomitings, theſe are common Evacuations. Proper are ſuch as are appropriated to certain parts and places of the Body, the Bowels are purged by Stool, the Liver by Urine, the whole Body by Sweat, the head by Sneezing, the Lungs by Coughing, &c. Beſides, there are ſome ſorts of Purges which draw the *Humors* from all parts of the Body, as Pills.

CHAP. 100.

Of that part of the Art which refreſheth old Age.

Such Food, Diet, and Medicines as refreſh and reſtore are moſt fit for Ancient People; The Diſpoſition of Ancient people is the beſt Diſpoſition, but yet Blood in them is but little, neither is their Vital and Animal Spirit much, ſollid parts are dry, therefore is their ſtrength weak, and their whole Body cold.

The Healthful Cauſes which amend this Diſpoſition (that I may comprehend them all in one Chapter) are ſuch things which give preſent and ſecure nouriſhment, if you would take them particularly, they conſiſt in moderate Motion, Meat, Drink, and Sleep.

As for Motion, a Coach, walking, and rubbing themſelves are convenient, after which, let them cool, and eaſe themſelves by degrees.

As for Meats, let them firſt take ſuch as are moiſt

and ease of Digestion (but let them avoid cold Meats as much as may be) afterward let them eat such as are of good Nourishment; for Drink, let them drink good Beer, and now and then a cup of Wine after Meat; as for all particulars, I shall not here recite them, as having formerly related them in other Volumns.

Culpeper.

To this last Chapter of *Galens* I never intended a Comment, because I do intend speedily my self to write a Treatise of the same, *viz.* *A Guide for Old Age. Galens* Wine I translated Beer, because 'tis better for our Bodies.

Thus Courteous Reader, I leave thee for this time, rejoycing much, and daily blessing God that he hath been pleased to make me an Instrument of so much good to this Nation, as the Acclamations of diverse Gentlemen, from diverse parts of this Nation daily testifie to me: It is not my desire Reader that thou shouldest be a Fool, but a Physitian, and the Proverb saith, *Every man and woman in the World is one of them.* I have here given thee the first Rudiments and Principles of the Art, or at least wise of *Galens* Art, which if it serve for nothing else, it will serve to fit thy Brain for greater matters; labor then to digest this, 'tis not so big that thou canst surfeit of it, and when thou hast well learned it, thou shalt be fed with stronger Meat, by thy Friend.

Nich. Culpeper.

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